A Second Champion,
OR
Companion to Truth:

Wherein is shewed these Particulars, or Tenets, *viz.*

1 *Of Miracles.*
2 *The reasons wherefore so few imbrace the Gospel.*
3 *Of the first Covenant, and the second Covenant.*
4 *Of the Father and the Son.*
5 *Of Heaven.*
6 *Of Hell.*
7 *Of Glory.*
8 *Of Faith.*
9 *Of the Resurrection, and the eternal Judgement.*
10 *Of Visible Worship.*
11 *A Post-Script.*

The second Edition corrected and amended, whereunto is added a

CHAMPION CATECHISM,
By the Author

Richard Stookes Preacher of the Gospel.

Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.
Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

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The Epiſtle to the Reader.

Courteous Reader,

TIme is the moſt precious herb in the garden of the world; there is nothing more precious, and there is nothing more ſlighted of vain man; the uſe of time will ſave, and the abuſe of time will judge thee; for upon this moment of Time depends thy eternal welfare, for we muſt be called to an account how we have ſpent this Time which is alloted to us, & then one hours time that is ſpent for heaven, will more comfort us at the day of our death, than all the reſt of our time which hath been ſpent for vanity; thou wilt find at the day of thy death how precious time is; for thou no ſooner comeſt into this world, but thou art going out again; and ſo ſoon as thou liveſt, thou art dying; and ſo ſoon as thou breatheſt, thy breath is a departing; thou paſſeſt away as a ſhadow, and thy daies are but

as a ſpan long, they are but as the riſing of a bubble; thou no ſooner haſt a beginning, but thou art going to thy end, and thy ſtrength is but as the graſs, and thy beauty as the flower of the field, the graſs fadeth, & the flower withereth, and then thy glory is gone; for thy living is uncertain, but thy death is certain, for thou art more ſure to dy, than to live; for what is ſo certain as death? & what is ſo uncertain as life? for death will bring thee to the grave, and thy deeds will bring thee to judgement; and as death doth leave thee, ſo ſhall judgement find thee: and all creatures obſerve their time but man, and yet man is the moſt noble of creatures; for thou haſt time, and all things attend thee to bring thee to glory, if thou doſt not bring thy ſelf to miſery: but if thou doſt, thou art a miſpender of time; for there are three enemies that are deſtructive to thy ſouls good, thy fleſh, the world, and the devil; thou carrieſt thy greateſt enemy with thee, for thou art a friend to thy fleſh, and it is an enemy to God; For if thou live after the fleſh, thou ſhalt dy, for the fleſh is an enemy to the Spirit; thy fleſh only leadeth thee to the earth, for the earth is its center, for it is for earthly things, as for earthly honor, and reſpect of the world, and loves to have the praiſe of men, and to have the riches

ches of the fleſh, or fleſhly world, with all the delights of the fleſh, for we are apt to be more careful for our fleſhly man, than for our ſpiritual man; for thy fleſh warreth againſt the Spirit: Alas poor creature! why doſt thou make ſo much of ſo great an enemy? how much time doſt thou take in cloathing thy fleſh? what coſt doſt thou beſtow, and what care doſt thou take to beautifie thy enemy? for what care doſt thou take to cloath him, and to make him fine, and delighteſt in his beauty? and how oft doſt thou change his habit? and how bravely doſt thou adorn him? how careful art thou for his dyet, and and how ſoftly doſt thou lay him? what delight doſt thou take in his company? how deſirable is he? how doſt thou dote upon his beauty? thou art inamored with his preſence, and yet he is thine enemy: thou ſeekeſt to ſave him, and he ſeeks to deſtroy thee: thou art willing to pleaſe, and ſpendeſt much time upon him, but he deceives thee of thy ſpirituals: he is but a rotten friend, for he muſt come to corruption; thou canſt not ſave him, nor he cannot ſave thee; for he will leave thee in a ſad condition; and this is the enemy thou carrieſt with thee, which will at laſt deſtroy thee: if thou lookeſt not about thee, he will bring thee to ruin before thou art aware; to

spend thy time for earth, & to lose thy time for heaven. And yet thou hast two enemies more, which are destructive to thy spiritual condition; for how doth the Devil plot to work ruin, in laying a snare in every corner, that thou canst hardly escape him? and how doth he spread his snares in the world, in blinding their eies with the honors, riches, and pleasures of this life, to choak them of their spiritual comforts, and to take them off their precious time from looking after Heaven? and therfore consider, courteous Reader, thy best condition is to study heavenly things; let thy time be spent for Heaven, for that will profit thee at the last, and thou shalt find a heavenly treasure which will stand thee in stead at the last day; for the glory of this life is but for a time; but the glory of Heaven endureth for ever: *For the sufferings of this life are not worthy of the glory that shall be revealed; for if we suffer with him, we shall also reign with him; but if we deny him, he will also deny us.* And this hath encouraged me to write at this time, desiring to improve that time that he hath given me, to my Masters advantage, from whom I look for my reward. I have set forth a Book, that is called or intituled, *Truths Champion*, or, *Truths Companion*, which is liked of some, and despised of others; and I was desired

also

alſo to ſet forth my judgement in ſome other things which were neceſſary to ſalvation; for the knowledge of ſome, and the ſtrengthning of others, and alſo that the truth may be known to all men; but I know it will paſſe under many cenſures, for I do not think it wil pleaſe all men, for the world is not ſo apt to receive truth; I look to be judged for it: I am not better than my Maſter, for his Doctrine was deſpiſed of the Learned, and well may mine; but I hope thou wilt try me before thou judge me; and then if thou judge me, thou wilt alſo judge the Word; for what I have done is not to pleaſe man, for I am ready to paſs under all cenſures for the name of Chriſt, & I count all things but dung in reſpect of him, and of his truth, for whom I deſire to ſuffer the loſs of all things & count all but as droſs and dung, that I may winne Chriſt, and be found in him: for one ſmile from God is better than all the ſmiles of the world, and therefore I care not for the judgement of man, for I ſeek not to pleaſe man, but God; for all the ſmiles of the world wil but bring me to the Grave, but the ſmiles of God will bring me to Heaven; and therefore it is better to dy in the favor of the Lord, than in the favour of men; for were I a lover of the world, I were an enemy to God: I deſire to leave the honors, riches, and pleaſures of this

world

world for a better; I am willing to leave the glory of this life, for I look for a better, for I deſire to undergo all the fury of hell, to have a heaven.

My time is but ſhort, I deſire to bid adieu to the world, for what is the world but vanity? all the honors are but diſhonors, and all the riches is but poverty; all the joy is but ſorrow, and all the pleaſure is but diſpleaſure; and had I not better comfort than what is in this life, I were in a ſad condition, for I live in hope of a better reſurrection, and ſo I hope doſt thou; which if thou doſt, thou wilt like my works the better, and ſo farewel.

RICHARD STOOKES.

A second

CHAMPION

TO THE

TRUTH.

CHAPTER I.

Of working of Miracles.

AND first I shall begin to speak of Miracles, which so many dote upon in these daies, waiting for visible signs, and some great revelation; & to them I shall say as Christ said unto the Scribes and Pharisees, that the Kingdom of God cometh not with observation; for they looked that Christ should come with abundance of earthly pomp and and glory: but Christ tells them they were deceived, for the Kingdom of God consisted not of outward glory and excellency; for saith he, the Kingdom of God is within you; it is more of substance than of shew, more glorious within than without, and the Miracles

more inward than outward. Miracles of a more ſpiritual nature to appear in the inward man, to the beating down of every ſtrong hold; and therefore thoſe outward miracles are ſwallowed up of inward miracles, of a more glorious nature: the one being a type of the other, as the outward man was a type of the inward man; and therefore my work ſhall be in this Chapter to ſhew you my reaſons why I conceive that Miracles in a viſible way, are to ceaſe in that age: So that this is my meaning, that the Miracles of Chriſt and his Apoſtles in a viſible way, were to ceaſe in that age.

1. Becauſe Miracles were to teſtify of Chriſts coming in the fleſh, and therefore when Chriſt came, he came with ſigns and wonders, as his caſting out of devils, *Mat.* 12. 22. and *Luke* 11. 17. Of his healing the ſick, and curing them of their Diſeaſes; as you may ſee, *Mat.* 15. 30. In giving ſight to the blind, and hearing to the deaf, and ſpeech to the dumb, making the lame to go, as raiſing up the dead; and all this he was to do, to manifeſt himſelf to the world that he was the Chriſt, *Iſaiah* 35. 5, 6. chap. 61. 1. *Mat.* 11. 5. And thus he came to be known of *John Baptiſt*, as you may ſee *Mat.* 11. 4. 5. Together with the appearing of the holy Ghoſt deſcending upon him in the likeneſs of a Dove, *Luke* 3. 22. *John* 1. 33. And thus he was manifeſt to *John*, as to all the world, doing ſuch works as never man did, whereby he might appear to be the Chriſt, to leave all men without excuſe, as *John* 15. 24. in doing ſuch works as were never done from the beginning, in opening the eyes of the blind, *John* 9. 32. and in ſhewing ſuch ſigns and wonders which were not before recorded, leſt the world ſhould take up too much time in the ſearching thereof, and in doing

more

more upon his acts than upon the end of his comming, *Iohn* 20. 30. and 21. 25. As also further, the Apostles were gifted for the same end to manifest Christ to be come in the flesh, working Miracles, both before and after his ascension: that thereby they might manifest to the world, that he was the Christ; and for that end they were promised by Christ to receive the gifts of the Holy Ghost, *Luke* 24. 49. which was performed in *Acts* 2. 1, 2. The gifts of the Spirit being powred upon them, insomuch, that they were able to speak infallibly, to work Miracles, and to speak with new Tongues, and to understand all Languages under Heaven, *Acts* 2. 6. Even for this very end, that they might witness that he was the Christ, both at Ierusalem, and to the uttermost parts of of the Earth, *Acts* 1. 8. And thus the Lord granted signes and wonders to be done by the hands of the Apostles, to give Testimony to the words of his grace, *Acts* 14. 3. who did manifest to the world, that all the wonders that they wrought, were in the name and power of *Iesus*, *Acts* 4. 10. shewing in their preaching that this was the end for which Miracles were on foot, even to testifie of Christ, *Acts* 3. 22. And this was one end for which Miracles were given, to hold forth the coming of Christ.

2. Miracles were to confirm the Covenant of grace, which was to be established as firm as the first; for when the first Covenant was given out, it was ratified with signes and wonders; for all the mountain was on fire, and there were thunderings and lightnings, and voices, and so terrible was the sight, that it made *Moses* the man of God tremble: So terrible were the signes, *Heb.* 12. 18, 19, 20. And thus you see the first Covenant was ratified with Miracles, and so also was the second,

which is a better Covenant eſtabliſhed upon better promiſes, *Heb.* 8. 6. And alſo more glorious Miracles of a more ſpiritual nature; for the Miracles of the 1. Covenant were more outward and terrible: But the Miracles of the 2. Covenant are more inwardly and comfortable, which did accompany the Apoſtles in their miniſtry, confirming the truth by ſigns and wonders, *Mark* 16. the laſt, *Act.* 19. 10, 11. And thus did the Lord Ieſus Chriſt himſelf alſo confirm the doctrine of the Goſpel with more miracles than ever any word was before from the beginning of the world; ſo that you may ſee that the doctrine of Chriſt and his Apoſtles wanted not miracles to confirm it: God the Father alſo bearing witneſs with ſigns and wonders, and divers gifts of the Holy Ghoſt, *Heb.* 2. 4. That it might appear the Covenant was the more glorious and more excellent, firm and ſure: being ſo wonderfully ratified and confirmed with Miracles. And thus you ſee a ſecond Reaſon wherefore Miracles were on foot, even to confirm the truth of the Goſpel.

Now a third Reaſon whereforeMiracles were on foot, was this: even to confirm the calling and miniſtry of the Apoſtles, who were to lay the foundation both for doctrine and practiſe, which the world was to follow in after-ages, to the end of the world, for we are built upon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelf being the chief corner ſtone, *Ep.* 2. 20. In being the Author both of their doctrine and practiſe; and therefore you ſee it was requiſite, that Miracles ſhould attend the Apoſtles in their miniſtry; who were to ſet forth ſuch a way to the world, that was never before heard of: neither can there be a more glorious way ſet forth, or more glorious Miniſters

niſters than Chriſt and his Apoſtles were, to ſet forth a way to the world, to walk in future ages; and therefore the Father, even the God of Heaven and Earth, did ſo honour the way of the Goſpel with his Son, and ſuch glorious Miracles, that were never acted before ſince the world ſtood; whereby he did manifeſt his probation of their way.

And thus I have ſhewed you ſome reaſons wherfore Miracles were on foot, even to confirm the truth that Chriſt and his Apoſtles did ſet forth. Now I ſhall alſo ſhew you reaſons and grounds, wherefore I conceive that Miracles are ceaſed, which are theſe.

Firſt, We have received a ſure Word of prophecy, to the which we do well if we take heed, 2 *Pet.* 1. 19. For a ſtanding Word as the Goſpel is, is a more ſure ground of Faith, than all the Miracles in the world; that our faith ſhould not be built upon men, but upon the Word of God, which endureth for ever, 1 *Pet.* 1. 25. For to ground our faith upon miracles, is but a rotten foundation; becauſe when miracles ceaſe, our faith muſt ceaſe, and ſo we ſtand at a great loſs, being built on ſo uncertain a ground; but it is not ſo with the people of God, who are built upon the rock and foundation of Chriſt and his Apoſtles, their way being undeniable, and by the which way we muſt be judged at the laſt day.

Secondly, Another Reaſon is this, Miracles were to accompany Apoſtolical men in thoſe Apoſtolical times, to ſet forth an Apoſtolical way to the world; which they were to ſtand to, being ſo gloriouſly confirm'd with Miracles by Chriſt and his Apoſtles as any way could be confirmed; ſo that now to look for miracles is vain, except you look for

a better way, and better work men than the former were; which to do, is to raze the foundation of Christ and his Apostles.

Thirdly, Because it cannot appear that after those Apostolical times that miracles were on foot, or that any after those times did work miracles, neither *Timothy* nor *Titus* in their ordinary ministry, nor any of the Ministers in the seven Churches of *Asia*; but were to look unto the form of sound Doctrine, which they had received from the Apostles, as you may see 2 *Tim.* 1. 13. which was the foundation of Christian Doctrine and Practice, whereon the people of God are to build in every age; For other foundation can no man lay than Christ hath laid, 1 *Cor.* 3. 11. And so it doth appear, that after the Apostles times, there was no looking for miracles; for they knew, the Gospel was as gloriously confirmed with Miracles as was possible to be.

Fourthly, If we look for miracles now: what do we else but question the Doctrine of the Gospel, and fly in the face of Christ and his Apostles, to condemn them of insufficiency, as not being able to set forth such a way for all men to walk in, which is sufficient to save them if they believe in it; and also of force to condemn, if they do reject it? But this is clear, where the Apostle saith, that Christ shall come in flaming fire, to render vengeance against them that obey not the Gospel, 2 *Thes.* 1. 8.

Fiftly, If we must have Miracles now to believe; then why not Miracles also, to confirm our belief, and Miracles also to keep us in the faith; which if so, then we may cast off the Scriptures, and build our faith upon Miracles, and then if Miracles cease, we cease to believe: and so if there be no

Mira-

Miracle there is no faith; if no belief, then no salvation.

Sixthly, If we muſt build our Faith upon Miracles, and nothing be true to us in the Scripture, till it be confirmed by a Miracle; then how will you diſcern between a falſe Miracle, and a true, ſeeing that a pretender may do the like: and ſo you may take a falſe Miracle for a true, or a true Miracle for a falſe: and ſo by the ſubtilty of the Devil you may be led in ſtrong deluſions to deny all Scripture to your utter damnation?

Seventhly, Whether doth not this Tenet queſtion the State of all our fore-fathers, from the Apoſtles to this preſent time, that their faith was in vain, and their ſalvation uncertain, ſeeing they wanted miracles to confirm it to them, and ſo were in a ſaid condition? and the like I may ſay of you that ſtand ſo much for miracles: what if you die before you enjoy a miracle to confirm the truth unto you, and ſo build upon the ſand? is not your condition ſad that your ſalvation ſhould depend upon a miracle, and ſo be damned?

8. Whether doth not this Tenent ſet up the Pope and his Adherents, who may ſay by this reaſoning, that he is in the right way, and others in the wrong; becauſe they have miracles to confirm their way, and thereby prove their Church to be true: the Pope working a Miracle every year, whereby he doth perſwade them that his way is right, and all the wayes of others falſe, becauſe they have not miracles to confirm their way? and therefore the Pope by this may plead that he is right, and others wrong, and ſo we ſhall juſtifie the generation of the wicked to confirm them in their wickedneſs, and condemn the people of

God, because they have no miracle.

9. I may say to such, as Christ saith to the Scribes and Pharisees under the Law, They have *Moses* and the Prophets: if they would not beleive them, neither would they believe if one should rise from the dead to work miracles; and so I say, we have Christ and his Apostles, and he that will not believe the truth set forth by them, confirmed before by miracles, neither will he believe if one should rise from the dead, and do all the miracles in the world.

10. It doth appear that miracles are ceased, because the Scriptures do declare that such as should work miracles in the last daies, should be false Prophets, shewing signs and wonders, and that Satan should come with all lying signes and wonders to draw men from the truth, that they might believe a ly, that all those might be damned who obey not the truth, but obey unrighteousnes, 2 *Thess.* 2. 9, 10. And this I believe is the Devils grand design in these daies, to make men believe, that the Scripture is not true without miracles to confirm it, that thereby he may deceive the world, and set up his own false miracles instead of the true; and this may be the reason why he puts it into the hearts of men in these daies that miracles and dreams are above the word, that thereby he might have them where he would, and so deceive them with a false miracle, as he doth the greatest part of the world at this day, as the *Turks* who are deceived with the false miracles of *Mahomet*, wherein he hath deluded them to this present day, through the Devil and his instruments; together with their false miracles; wherein they are kept in blindnes; as also the Pope with the Latin Church, deceiving

ing the world, and themſelves, with their falſe miracles, which they much boaſt of, whereby they judge their way to be right, becauſe the Devill and the Pope work miracles to confirm their way, which indeed the Scriptures did foretell, that the Latin Beaſt would deceive the world with his falſe miracles, *Revelat.* 13. 13, 14. But theſe ſpirits are the ſpirits of devils, deceiving the Kings of the Earth, and the whole world, *Revel.* 16. 14. But the Lord will take that beaſtly worſhip of the Beaſt, together with the Beaſt, and the falſe Prophet, with his lying ſpirit, that wrought miracles to deceive the People, and will caſt them into the lake of his wrath for ever and ever, *Revel.* 19. 20.

Now there are ſome objections to be anſwered, as *Joel* 2. where the Lord doth foretell, that young men ſhall ſee viſions, and old men ſhall dream dreams; and that that propheſie is in part to be fulfiled.

To the which I do reply, with the words of *Peter*, who had a more ſpirituall diſcerning than any in theſe daies to diſcern the truth of propheſies, that that propheſie was fulfiled upon them when the viſions of the Lord did appear unto them in *Acts* 2. 1, 2, 3. who were the Lords young men, who were to declare the mind of God to the whole earth, and that being ſuch a publique propheſie, it was publickly fulfilled to perfect a publick work to the admiration of the beholders who were very deſirous to know what was the meaning of thoſe ſtrange works, and the Apoſtle flies to the propheſie of *Joel* for their refuge, and tells them it was no more than what was propheſied of them; and that they might now ſee that propheſie

prophecy fulfilled, *Acts* 2. 16, 17, 18. and that those were the daies that were spoken of before, being glorious Gospel-times, in which the Lord was to accomplish his promise, that there might be nothing wanting to ratifie and confirm the truth of the Gospel: so that this prophecie being extraordinary, as doth appear by the Apostles words, if any do pretend in these dayes the like revelations, they must also shew the like effects, which I think they cannot.

10. I shall speak a word or two of Gopel-visions, whereby it will appear that there are no such visions in these dayes: and first those visions did appear in a visible manner to the sight of the beholders, *Luke* 3. and *Acts* 2. and then secondly, they were able to confirm what was revealed in the vision to them by a visible sign or wonder; and thirdly, they were able to speak in an extraordinary manner to convince the gainsayers, and fourthly, those visions were for the truth, and not against it: so that from hence I conclude, that the cause is taken away because the effect ceaseth; for if they prove the like visions, they must also prove the like visible manifestations, or else they are false visions. And as for the dreamers there spoken of, you may see that was fully fulfilled in those dayes in the Scribes and Pharisees, those old and antient Doctors of those times, who stood dreaming as men amazed, when they beheld the Lord Christ and his Apostles, the mirrour of the world, to preach such glorious doctrine, accompanied with such glorious miracles; and their doctrine being so strange and rare, and so unanswerable preaching, with such authority, and so mightily convincing the gain-sayers: the Doctors also themselves being so wonderfully

fully confuted, that we may truly say, That they were in a dream, or trance: whereby the prophecy was truly fulfilled.

2. *Object.* Is in *Mark* 16. These signes shall follow those that do believe. So that hence they do inferre, That there are no true Gospel-Preachers but such as work miracles: which if this be true, then there is no faith in *England*, because no true ministry; for faith comes by hearing, *Rom.* 10. 17. even by hearing the word preached, and how shall he preach except he be sent: so that if there be no Preachers, there is no faith, and then there is no salvation: for if the ministry of faith cease, then faith must cease: which if so, then to what purpose do your Ministers teach, seeing they work no miracles? so that by this Tenent both you and your Ministers are in a false way.

And further, if our salvation depend upon miracles, would God have been wanting, think you, ever since the Apostles time to have sent them into the world to haue perfected their salvation to the full? for certainly, if we could not have been saved without them, God would never have been wanting to have sent them: But God had so fully before confirmed the Gospel with such Ministers, and Miracles, which is sufficient to confirm the truth in all ages.

3. *Objection.* But we have been in great confusion for many hundred of years together, and in a great confusion amongst us, to know the truth, and how shall we know without a miracle to confirm it to us?

To the which I reply, and how shall we know the truth by a Miracle; seeing a pretender may do the like, and so you may take a false Miracle for a true? or how will you prove that your

Miracle

Miracle to be true? if not by the word, or elſe it may be falſe for ought you know; muſt not the word try your miracle, whether it be true or falſe? and therefore to the Law and to the Teſtimony, if they ſpeak not according to that, they are in a falſe way, *Iſa* 8. for the word of the Lord is powerful, and ſharper than a two edged Sword, *He.*4.12. to pierce through all the falſe waies of men, and to cut in pieces all falſe worſhips whatſoever; and it is a ſearcher of the heart, and a tryer of the reins, to ſearch into all the hearts of men and their actions, to judge them according to their works.

2. Who muſt end all contentions, muſt not the word which is able to ſatisfy all doubts, and to direct us in all our waies; and what need we fear, having ſo glorious a Guide as the Goſpel is? can you find a better Rule to walk by, or a better Guide to lead you which is the reſolver of all doubts; for if the word cannot ſatisfie you, who can? And now I ſhall ſpeak a word or two for the word of my God; for where will you find a Chriſt but in the word? and where will you find the promiſes of Chriſt but in the Word? doth not the Word hold forth Chriſt to you, and holds forth the promiſe to you? doth not the word ſhew you the way of life? if you would know what Doctrine is right, doth not the Word ſhew you what Doctrine and what worſhip you ought to obſerve? doth not the Word hold forth unto you holineſs and unholineſs, life and death? and ſhall not the Word judge you at the laſt day for every idle word? and is not this the word of Chriſt? *John* 12. 48. Conſider therefore all you that forget God, will not his Word find you one day, and accuſe you at the bar of Juſtice for all your contempt, and then what anſwer will you make?

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will you ſay his word was falſe, or true? will you condemn your judge that ſhall judge you? the Lord give to conſider that you may prevent the judgements of this Judge.

Chap. 2.

The Reaſons wherefore ſo few believe and imbrace the Goſpel.

In the next place I ſhall endeavour to ſhew you the reaſon wherefore ſo few believe the Goſpel, for Chriſt ſaith, Many are called, and few are choſen, *Mat.* 22. 14. And ſo there is no fault in Chriſt, if he call them and they come not, the fault is theirs, and not his; Chriſt tell us alſo, That ſtrait is the gate, and narrow is the way that leads to life, and few there are that find it, *Mat.* 7 14. And yet ſure Chriſt doth not hinder them from finding the way, for if he did; he would not condemn them for not finding it; but ſure he did intend to give them life, becauſe he profered it to them, or elſe he did diſſemble with them, which I believe he did not. Alſo the Kingdome of heaven is like unto a King, that made a mariage for his ſon, *Mat.* 22. 2, 3, 4. Now this King is God, who did intend to mary his ſon to all that imbrace his grace; and firſt he invited the *Iews*, as Chriſt himſelf ſaith, I was not ſent but to the loſt ſheep of the houſe of Iſrael, Mat. 10. 6. But the proud Scribes and Phariſees rejected the grace and mercy offered them, and reſpected the pleaſures of this world above the riches of *Chriſt*, and he came unto his own, but his own received him not, *Iob.* 1. 11. And therefore the Children of the Kingdome were

were caſt out, *Mat.* 8. 12. And therefore *Paul* ſaith, it was neceſſary that the Goſpel ſhould be firſt preached to the Jews; but ſeeing you reject the Goſpel, loe we turn to the Gentiles, *Acts* 13. 46. And thus you ſee they were called, but they refuſed to come: and therefore the fault was theirs and not his; for Chriſt ſaith, A ſower went forth to ſow, and ſome ſeed fell upon good ground, and ſome fell upon bad ground, and ſome ground brought forth fruit, and ſome brought forth none: Now the ſower is Chriſt, and the ſeed is the word of grace, and the ground is the world: Now it doth appear, that the fault was not in the ſower, for he ſowed good ſeed, as you may ſee Mat. 13. 34. And the ſame ſeed was ſown upon the bad ground, as upon the good; but you may ſay, how came the ground to be bad? I reply, by the Devil and themſelves; for God made the ground good, as you may ſee, *Gen.* 2. and ſo ſaith the wiſe *Solomon, Eccleſ.* 7. 29. God made man good, but they found out many inventions: ſo that you may ſee the fault was in the ground, and not in the ſower, nor the ſeed; ſo that the fault is not in Chriſt, becauſe ſo few receive the Goſpel, but in the Creature who is condemned for rejecting the Goſpel.

And now I ſhall come to Reaſons, to ſhew you wherefore ſo few imbrace the Goſpel, 1. Becauſe the promiſes of the Goſpel are ſpiritual, and promiſes of another life, and therefore ſo few receive it; for if the Goſpel promiſed to make men rich men, and great men in the world, then all would be Goſpel-Profeſſors, becauſe they would be rich and great men in the world, and to be honoured of men, and to enjoy all the glory of the fleſh for to have the praiſe of men, and to have the world on their ſide; but becauſe the Goſpel holds forth

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no such thing, but contrariwise those that imbrace the Gospel, lose the favour & esteem of the world, and are hated of all men, as contemptible men of mother world, as not worthy to live upon the face of the Earth: and therefore there are so few that imbrace the Gospel, the wayes of the Gospel being despised and contemptible in the eyes of the world, *Mat.* 10. 22. And this is the reason wherefore so few imbrace the Gospel of Christ, as you may see *John* 15 19.

2. *Reason.* Is because the Gospel holds forth a self-denying Creature, that a man must deny himself in the honours, riches, and pleasures of this life, and love Christ above all; for he that loves father or mother, wife and children, or brother and sister, or any thing in the world more than Christ, is not worthy of him; and he that doth not deny himself and take up his Cross and follow Christ, cannot be his disciple, *Mat.* 10. 34. *Luke* 14. 26. For he that seeks to save his life in the riches and honours of this life, he shall lose the riches and honours in Christ; and he that is ashamed to profess the truth of Christ before men, Christ will deny him the comforts of the Gospel before his Father which is in Heaven; and therefore it is that so few do believe and obey the Gospel, even because they love the honours, riches, and pleasures of this life, more than they do Christ: Nay, rather than they will lose the honour of this world, they will sell Christ like *Iudas*, for a piece of money, and deny their Master with *Peter*, and forsake Christ with *Demas*, to imbrace this present world: so hard a thing is self-denial, to be brought off our own bottoms to imbrace the Gospel, that I may say with the Prophet *Esay* 53. Lord who hath believed our report? so many seek themselves

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and ſo few the things of Chriſt, that rather than they will deny themſelves, they deny the Lord that bought them, 2 *Pet.* 2. 1.

3. *Reaſon.* Wherefore ſo few imbrace the Goſpel, is becauſe men love the praiſe of men more than the praiſe of God: for thus it was in the dayes of Chriſt, there were many of the Rulers believed on him, but they did not confeſs his name and Goſpel openly, becauſe of the Prieſts of thoſe times who were enemies to Chriſt and his truth: and for fear of the Prieſts of thoſe times they durſt not imbrace the Goſpel, leſt they ſhould loſe their favour, and be ſhut out of the ſynagogue, *Iohn* 12. 42. they will deny Chriſt, for the Text ſaith, That thoſe chief Rulers loved the praiſe of men more than the praiſe of God, v. 43. And thus it is now in our dayes, that there are many of the chief Rulers believe, and are perſwaded of the truth of Chriſt, but they will not confeſs him and his truth openly, becauſe they will not diſpleaſe the Prieſts; and leſt they ſhould out themſelves out of the Church of *England*, and that covetous fleſhly miniſtry; and becauſe they love the praiſe of men more than the praiſe of God, the god of this world having blinded the eyes of the great ones, and the eyes of the prieſts and people, leſt they ſhould obey the glorious Goſpel of Chriſt, 2 *Cor.* 4. 4. and for this cauſe there are ſo few that imbrace the Goſpel, becauſe men love the praiſe of men more than the praiſe of God.

4. *Reaſon.* Is becauſe there are ſo few of the great ones believe the Goſpel, and this was the plea of the Scribes and Phariſees againſt Chriſt, Have any of the Rulers believed on him? *Iohn.* 7. 48. The Phariſees knowing this, that the multitude would follow the great ones, whether right or

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wrong, whether their way were true or false: and this is as true in our dayes: for if the great ones would believe and follow the Gospel, then would the inferiour ones; and if the priests would imbrace the Gospel, then would the people: and so as Christ saith, The blind lead the blind, and so they both fall into the ditch: for as the Apostle saith, Ye see your calling brethren, how that not many mighty, not many noble, not many learned, but the poor, receive the Gospel, 1 *Cor.* 1. the contemptible ones of the world, the great ones wallowing in their fleshly felicity and worldly glory, and therefore it is that so few imbrace the Gospel of Christ.

5. *Reason,* Is the high esteem of the persons of some, and the dis-esteem of the persons of others; and thus did the Scribes and Pharisees vilifie the person of Christ in their saying, Is not this the Carpenters son? *Mark* 6. 3, 4. being offended at him, and declaring against him, saying, Art thou greater than our father *Abraham*, and the Prophets? *John* 8. 53. and thus they undervalued the person of Christ to make his doctrine contemptible in abasing his person, that thereby they might set up themselves, saying, We are *Abrahams* children, *Iohn* 8. 39. but for this fellow, we know not whence he is, *Iohn* 9. 29. and thus did the proud Scribes and Pharisees of those times contemn Christ and his Apostles, as if they were the baseſt men in the world: and thus they do in these dayes highly esteem of the persons of some: if he be an University man, and have learned the Spirit, as they conceive, at the University, with the knowledge of the humane tongue, & have received his humane degrees; then they admire his Person, and esteem him some great man of

divine person, having bought the Spirit at the University, as the people conceive: and that which he hath bought at the Schools, he sells it for Spirit, though indeed it be nothing but a Tract of Fathers and Authors which he hath got by art, compacting a Sermon out of Fathers and Authors, and the like, and preaches but the judgements of other men, and those mens persons are esteemed as the onely men in the world, and all other men rejected, though never so able and godly, because they come not in by the doot of humane inventions, their persons are despised as contemptible, and so their doctrine is despised, being never so holy and true, because their persons are contemptible, which is a main cause and reason wherefore so few imbrace the Gospel of Christ.

6. *Reason*, Wherefore so few imbrace the Gospel, is this, because the Lord hath been pleased in all ages to reveale his truth to a company of contemptible ones in the worlds eye, as you may see both under the Law and Gospel: as under the Law the Lord called *Moses* a shepheard to feed his flock, who was feeding the sheep of his father, *Exod.* 3. And the Lord called him to feed his people Israel, and also *David* a shepheard, who was tending of his fathers flock: And the Lord called him from the ewes, and made him a shepheard in Israel: and then there was *Elisha* a plow-man, and *Amos* a heards-mans, *Amos* 1. And thus you see under the Law how the Lord did reveal his truth: and under the Gospell you have Christ and his Disciples, who were poor contemptible men in the world, as *Matthew* a Publican, and *Peter*, *Iames* and *Iohn* fisher-men, with *Paul* a Tent-maker: And thus you see, that the Lord did reveale his truth by a company of trades-men, which the Apostle

postle *Paul* doth so gloriously confirm 1 *Cor.* 1. against the proud Rabbies of those times, and justifies his poor brethren in the Ministry, saying, you see your calling brethren, how that not many wise, mighty or noble are called to the Ministry, but God hath called the foolish to confound the wise, and the weak to confound the mighty, and things that are not in the worlds eye as any thing, hath God chosen to bring to nought things that are esteemed in the world. And this the Lord doth, that no flesh should boast or glory in his presence: and therefore the Apostle saith, Where is the wise, where is the Scribe and disputer of this world? for the Lord hath made foolish the wisdome of this world, 1 *Cor.* 1. 20. And therefore behold, saith the Lord, I will do a work in your dayes, saith the Lord, that you will not believe, though it be declared unto you; for the wisdome of your wise men shall perish, and I will make the diviners mad, *Esa.* 29. 14. *Act.* 23. Oh behold and wonder ye Ministers of *England*, and ye Rabbies and doctors, ye have been exalted up to Heaven, but you shall be brought down; for you have sought your selves more than Jesus Christ, and your own honour more than his; you have sought to set up your selves and to abase Christ, and have been ashamed to confess his Gospel before men, for fear of losing your earthly honours and preferments, and have denied the holy one of Israel, in perverting his wayes, and changing his Ordinances, and have been time-servers, and served your selves and not Christ, and therefore the Lord hath a quarrel against you, and will confound your wisdome, and make you to be despised before the people, and will shake off your fleshly glorying, that you may glory in the Lord; and this the Lord will do by ri-

sing up men to preach the Gospel, and you shall be cast out as a contemptible thing, because you have been a hinderance, and not a furtherance to the Gospel of Christ; for the Idolizing of your persons, is a reason wherefore so few believe and obey the Gospel of Christ.

7. *Reason*, Wherefore so few imbrace the obey the Gospel, is because the wayes of the Gospel are persecuted wayes; for no sooner Christ the great Minister of God came to preach the Gospel to the people, but the high-Priests and Doctors sought to destroy him, *Mat.* 2. and how was he persecuted of the Learned Rabbies? and was forc'd to flee from one place to another, and was persecuted whersoever he came, and had not where to hide his head, while the great Doctors were flourishing in their earthly glory and pomp, rejoicing at the troubles of the Son of God, and like Foxes lay lurking in their holes to watch for his ruin, and nothing would serve them but his death, crying, His blood be upon us and our children, and thus the learned Doctors slew the Lord of life, rejoicing at his death with mocks and scornes, like hellish Doctors; and thus you see the Lord himself was dealt with for preaching the Gospel: and therefore Christ doth tell his Apostles, that they should be hated of all men for his names sake, *Mat.* 10. 22. and now you shall see how his Apostles were persecuted for preaching the Gospel: not to speak of their trouble before Christ was put to death, but also after; as before his death, how many times were they in trouble with their master, both by Sea and Land? what straits were they put unto at his death, when they were all forced to flie and leave their master in the mouth of hell? who can express their grief in that condition?

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as also after his ascension, how were they persecuted? when *Peter* and *John* were put in prison, *Acts* 4. 3. for preaching the Gospel, being scourged and beaten, *Acts* 5. 40. and commanded to preach no more in the name of Jesus; and also the killing *Steven*, stoneing him with stones, *Acts* 7. Together with the killing of *James* with the Sword, as *Acts* 12. and putting *Peter* in prison; and what shall I say of *Paul*, who was persecuted on every side, being stoned, whipped, and imprisoned, with the report of the Apostle himself, saying, they were led as sheep to the slaughter, *Rom.* 8. 36. & were troubled, perplexed, persecuted, and cast down, and bearing in their bodies the sufferings of Christ? 2 *Cor.* 4. 8, 9, 10. The Apostle himself being in the depth of troubles, as you may see, 2 *Cor.* 11. where he doth relate that he was in labour more abundant, in stripes above measure, in prisons more frequent, in deaths oft, five times of the Iews receiving 40. stripes save one, thrice beaten with rods, once stoned, thrice suffering Shipwrack, and a night and a day in the deep, and many suffering more, which are related, as you may see 2 *Cor.* 11. 16, 17. and all this he suffered for Christ and his Gospel, to shew to all the world that the Ministers of the Gospel have been a persecuted company in all ages; and who were the greatest persecutors in the dayes of Christ and his Apostles? was it not you hellish Doctors and Rabbies, with the rabble of priests and high-priest? were not you the chief to condemn Christ and his Apostles of false Doctrine, and chiefest in Counsel to act against them? that you might fill up the measure of your sins; and so fall into the anger of the Almighty, by doing what you could to hin-

der the passage of the Gospel, and shall not the Gospel condemn you for this at the last day? and doth not this resemble our times? for who are the greatest persecutors of Christ and his Gospel in these dayes, are not you Priests and learned Rabbies? and do not you follow the steps of your Forefathers, to fill up the nature of your sins, in persecuting the Gospel and the true waies thereof by your counsell, and acting what you can against the truth? so that you have been a cause wherefore so few have believed and obeyed the Gospel by seeking all means you can to persecute all such as would imbrace the truth of Jesus Christ, so that most men are afraid to profess the Gospel, because it is a persecuted way.

8. *Reason*, Wherefore so few imbraced and obeyed the Gospel is this, even because the waies of the Gospel are counted heresie, and such as profess the Gospel are counted Hereticks; and thus it was in former times, even against *Christ* and his Apostles; Oh how did the High Priest, Scribes, and Pharisees bestir them? will the learned Doctors bestir them? *John* came neither eating nor drinking, and ye said, he had a devil; the Lord Christ came eating and drinking, & ye said, behold a glutronous man, a friend of publicans and sinners, and thus you railed against the person and Doctrine of Christ, accusing him of heresie, and saying he was a blasphemer, and had a devil, and cast out devils by the name of *Belzebub*; and were not these your words against the Lord, oh you learned Rabbies? accusing the Apostles also, that they were ignorant fellows, *Acts* 4. and forbidding them to preach any more in the name of Christ, and seeking all means to destroy them by your hellish Councel, in saying their Doctrine and teaching

ching was false, and that they did but delude the People? how did you Scribes and Pharisees rail against the famous Apostle *Paul*, that glorious Preacher of the Gospel? did you not say he was a deluder, and turned the world upside down? that his Doctrine was false, that he was a Heretick, and preached heresie, though his Doctrine were a glorious truth, even the Gospel of Christ? as you may see in his answer to that hellish crew, saying, that way that you call heresie, so worship the God of my Fathers, *Acts* 24.14. Oh you High Priest and you Elders, were you not ashamed to accuse Christ and his Apostles, of false Doctrine, how will you answer it in the day of Gods anger? and thou Orator named *Tertullus*, how bravely didst thou act the Devils Part in accusing of *Paul* and his Doctrine, calling him pestilent fellow, and a mover of sedition throughout the World? and a Ringleader of Sects and Heresie? shal not that Gospel that *Paul* taught judge you at the last day? how will you plead then at the bar of Justice, when the Gospel shall be your judge? And thus you see the reason wherefore so few imbraced the Gospel in those times, because the way of the Gospel was counted Heresie; and doth not this resemble our times? are not Gospel-wales called Heresie? and such as profess the Gospel Hereticks; and all nick-names the Devil can invent to make the way of the Gospel odious in the eyes of the People? and who are the chief actors in this thing, but the learned of our times, who perswade the people as the Scribes and Pharisees did, that the way of the Gospel is Heresie? railing in their Pulpits like furies, to put the People in fear, lest they should obey the truth, and stirring up the great ones also to fright the people with their Bulls? and

therefore it is that so few believe and obey the Gospel.

9. *Reason* is, Because the Gospel holds forth separation, that Gods people ought to be separated people in respect of worship from all the people in the earth, which is a way that most men abhor; and therefore it is so few obey the truth; because separation is a hainous thing in the worlds eye; though it be a Gospel truth, as doth appear 2 *Cor.* 6. 14. where we are commanded by the Lord to separate, and the Reasons given; First That we be not unequally yoaked together with unbelievers; for what fellowship hath the righteous way of the Gospel with an unrighteous way? and what concord hath the Gospel of light with the way of darkness, or the way of *Christ* with the way of *Belial*, or he that believeth with an Infidel? and therefore come out from amongst them, and be you separate, saith the Lord, from all the waies and worships of men, and I will be your God, and you shall be my people saith the Lord of Hosts. And come out of her my people, and be not partakers of her sins, lest you receive of her punishment. *Revel.* 18. 4. And therefore Christ saith, If you were of the World, the World would love her own; but I have called (or chosen) you out of world, in respect of Worship, *John* 15. 18, 19. and therefore doth the World hate you. And thus you see there is a Gospel-command for separation; as also there is example: for what did Christ and his Apostles preach, but a way of separation from the World, both in their doctrine and practice? and such as did imbrace their doctrine, were separated from the world in respect of Worship, as you may see *Act.* 2. 40. For as the people of *Israel* were separated from all the people of the

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Earth in respect of Worship, for circumcision was a distinguishing badge whereby they were known from the World; for by being circumcised, they had right unto the Land of *Canaan*, and unto the inheritances of the Land, and had right unto all the Ordinances of that Covenant, and the promises and blessings thereof; but he that did slight and cast off circumcision, was to be cut off from the *Israel* of God, *Gen.*17.14. and so baptism under the Gospel is a distinguishing badge, to distinguish between Believers and unbelievers; and therefore such as manifested repentance and faith, and were baptized, had a right unto the Gospel-Covenant, and to all the Ordinances thereof, being accounted the Church and house of *Christ*, and Members of that body whereof Christ is the head, baptism being a door to let in Gospel privileges; for such as were baptized they were separated from the World, in respect of worship, injoying Gospel-worship amongst themselves, as you may see in all the Churches; none being baptized but such as were made disciples by manifestation of Repentance and Faith, and none receiving the Supper but such as were baptized: and all these Churches being gathered out of the world had the worship of Christ amongst themselves, having nothing to do with those that were without, as you may see 2 *Cor.*5.13. wherby you may see that the people of Christ under the Gospel are to be a separated people from the world, in respect of Worship: because the worship of Christ and the worship of the World being as contrary as light and darness, as you may see 2 *Cor.* 6. 14. and this is a great reason wherefore so few imbrace the Gospel, because it is a way of separation.

10. *Reason*, Wherefore so few believe and obey the Gospel, is for want of trial, because men do not search and try the waies of men, and therefore we are commanded to try all things, 1 *Thes.* 5. 21. and to try the spirits whether they be of God, 1 *John* 4. 1. Oh you people of *England*, how ignorant are you of the waies of the Gospel, for want of searching the Scriptures, whereby you might discern the truth, and so the blindness of your former waies? you have built your faith upon men and not upon God, trusting upon Synods and Councils of men, and not upon the word of God. How ready have you been to imbrace every invention of men, which they have set up? how often have you changed your Worship, imbracing every tradition that men have set up? when you should with the noble *Bereans* have searched the Scriptures, *Act.* 17. 11. to have seen whether their Doctrines had been true or no, how have you swallowed down every *Antichristian* bait, whereby you have been choked of your spiritual comfort, in taking a false Profession for a true? and this is the cause of your blindness in spiritual things; shall not your worldly minds convince? would you have trusted your Persons and Goods so with men, to have been at their disposing, and not have searched how they have dealt with you?

I think you would not, and yet you have trusted men with your spiritual goods, & have not minded what you have received; and is not this the reason wherefore you are so poor and beggerly in spiritual things? you have sought more after Earth than Heaven, and more after the shadow than the Substance; you have a name that you live, but you are dead, *Revel.* 3. 1. know you not

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that you are returned blind and naked? I counsel you to buy eye-salve, that you may see your blindness in the things of God, and search and try your waies for your spiritual good; and you Ministers of *England*, how long will you keep the people in *Ægypt*, that are seeking after the land of *Canaan*, and you retain them? do you not make them groan under their spirituall burdens? are not they crying unto the Lord by reason of their bondage whiles you are seeking to keep them in *Ægypt*? will you not let them come to *Canaan*? will you hinder them still, to bring the anger of God upon you? how long will you keep them in *Ægypt* to build your earthly glory; and shall not their labour be your ruin? will you persue them to the Sea of blood, that the wrath of the Almighty might swallow you up? and then, shall the people have liberty to enter into the spiritual Land

CHAP. 3.

Of the first Covenant, and the second Covenant.

AND now I shall speak a word or two of the two *Covenants*; wherein I shall use this method. First, I shall speak of the first *Covenant*, and then of the second: now the first Covenant was but typicall, and therfore it was the good pleasure of the Father to send the Son to take away the first, that he might establish the second, as you may see, *Heb.* 10. 9. that is, he takes away the force of the first, that the second might come in place, which is a better Covenant, established upon better Promises, *Heb.* 8.

8.6. now that the first was a typical Covenant, will appear for these reasons.

1. The first Covenant was an administration of the letter, and therefore it was a typical Covenant, 2 *Cor.* 3. 6.

2. It was written and ingraven in Tables of Stone, which was a type of the Covenant of Grace which was to be written and ingraven in the fleshly tables of the heart; and therefore it was a typical Covenant, verse 7.

3. It was an administration of condemnation, and therefore it is was a typical Covenant, verse 9.

4. It was a Law of sin and death, and therefore it was a typical Covenant, verse 7. *Rom.* 8. 11.

5. It was to be done away, and to be abolished, and therefore it was typical Covenant, verse. 1. 11. 13.

6. It was a wounding Covenant, it was able to wound, and to shew the weakness of the Creatures, for by the Law came the knowledge of sin, but it was not able to heal; and therefore it was a typical Covenant.

7. It was a Covenant of bondage, and therfore it was typical, for they were bound to observe a multitude of Laws and Ordinances under that Covenant, besides the offering Sacrifices, which was a great bondage, and therefore it was a typical Covenant, as you may see *Gal.* 4. 24. 30.

8. It made nothing perfect, and therefore it was typical; for the law made nothing perfect, but the bringing in of a better hope did; in the which hope we draw nigh unto God, and so it is disanulled, as you may see *Heb.* 7. 18, 19. and therefore it was a typical Covenant.

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9. The first Covenant consisted of Types and shadowes, for the law had a shadow of good things to come, and not the very image of things, *Heb.* 10. 2. and therefore it was a typical Covenant.

10. The first waxeth old, and is ready to vanish away, *Heb* 8. 1. 3. and therefore it was a typicall Covenant.

11. There's a better Covenant comes in place, established upon better promises, *Heb.* 8. 6, 7, 8. and therefore it was a typical Covenant.

12. The worship was typical, and therefore it was a typical Covenant; for there being a change of the Priest hood, there must also be a change of the Law, as you may see, *Heb.* 7. 12. for the first worship was but on foot till a better worship came, & then it was to be done away, as the 10 words were but a typical Worship; for, Thou shalt have none other Gods but me, and, Thou shalt worship the Lord thy God and him only shalt thou serve; and that is this, thou shalt worship me according to my Covenant and according to the Lawes of that Covenant; for if thou dost not worship me according to my Covenant and according to the Laws thereof, thou worshippest another God, and dost not worship the Lord thy God; for if thou chusest another way of worship than I have prescribed, and change thy worship, thou also changest thy God; and this is the full intent and meaning of the first Covenant, an outward acknowledgement of God to all the world, in obeying those Lawes and Ordinances prescribed and set forth by him, whereby they did acknowledge him to be their God; which worship God did accept of till a better came, until the time of reformation, as you may see, *Heb.* 9. 10. and then the Father

ther would send the Son, the great Minister of God, who did administer a better Covenant and better ordinances to the world; and when that way was come they were to live no longer to *Moses* and his teaching, but were to live under the teaching of Christ; which the Father did confirm when he said, This is my beloved Son, hear him; *Mat.* 17. 5. but they rejected the teaching of the Son, and did not look to the end of that worship which was abolished by Christ, as you may see 2 *Cor.* 3. 13. and so their minds are blinded unto this day, living in the shadow when they might have embraced the substance; and therefore they missed salvation, because they sought it by the first Covenant, and not by the second: though they were very zealous to worship God according to the first Covenant, as you may see *Rom.* 9. 31, 32. and so they stumbled and fell, as you may see, ver. 33.

And thus you see that the worship of the first Covenant, was but to continue till a better came in the place; for when Christ came there was a change, as you may see in all his teachings, and in his declaring, that neither at *Jerusalem*, nor in the mountain should they worship God; that being but an administration of the letter, as you may see, 2 *Cor.* 3. 6. but they should worship in the way of the Gospel, which is an administration of the Spirit, as you may see 2 *Corinthians* 3. 8. which is a better worship than the former was, being a Covenant established upon better promises. And thus I have given you some Reasons wherefore the first Covenant was a typical Covenant; and now I shall shew you how Christ is said to take away a typicall Covenant; and that is in these three respects, 1. He pacifies the Fathers wrath for the trans-

transgressions of the first Covenant. And secondcondly, He doth the work of the first Covenant. And thirdly, He takes away the first by establishing the second; and so I shall begin with the first.

And first, He pacifies the Fathers wrath; for the first Covenant was a Covenant of terrour, as you may see, *Exod.* 19. For the Law was added because of transgression, till the seed should come, *Gal.* 3. 19. and so terrible was the sight thereof, that it made *Moses* quake and tremble, to shew that wrath was gone out against sinne, *Heb.* 12. 20, 21. being a Law of sinne and death, *Rom.* 8 2. Now Christ comes and takes away the enmity, and was made a curse for us, being the Lamb of God that takes away the sinnes of the world, *John* 1:29. and so we are deliverd from the Law, that being dead wherein we were held, *Rom.* 7. 6. and hath redeemed us from the curse, *Gal.* 3. 13. and hath broken down the middle-wall of partition, and hath abolished and taken away the Law of enmity, *Eph.* 2. 15, 16. by blotting out the hand-writing of Ordinances, and all the *Jewish* worship which was against us; and hath spoiled or killed that enmity that was between God and us by reason of sin; and hath made a free passage between God and our souls, having conquered all oppositions, *Col* 2. 15, 16. that thereby we might come with all boldness to the throne of grace, *Heb.* 4. 16. and therefore it is that Christ hath taken away the first Covenant, because it was a Covenant of bondage, and the Ordinances thereof; and so he gives us right and freedome to imbrace a Covenant of love and mercy, that is, more easie and comfortable to us.

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Secondly, He hath taken away the first Covenant in doing the work of the first Covenant; for the first Covenant did require a perfect work of a perfect man, but there was none that was able to do a perfect work; for the Apostle saith, they were all gone astray, and were all gone out of the way, so that there was none that did good, no not one, *Rom.* 3. 12. So that none were able to do the work of the first Covenant; and therefore Christ was to come to do the work of the first Covenant, being a perfect man without spot or blemish, and so he was able to do a perfect work, to fulfill the righteousness of the first Covenant; For the first Covenant exacted a work of righteousness and holiness, which none were able to perform till Christ came; who when he came, did all that the first Covenant did exact, in doing such works as never man did: and so fulfilled the whole Law, and the righteousness and holiness thereof: and so he is the end of the Law for righteousness to every one that believeth, *Rom.* 10. 4. And therefore he is declared to be righteous and just, and the justifier of all that believe in him: *Rom.* 8. 25. 26. so that, as by the offence of one many were made sinners; even so by the righteousness of Christ shall many be made righteous, *Rom.* 5. 19. And for this work of his, God hath highly exalted him, and hath made him Heir of all things, *Heb.* 1. 2. And thus you see, that Christ hath done the work of the first Covenant; and so is the end thereof.

Thirdly, Christ takes away the first, by establishing the second; for finding fault with the first, he saith, Behold the dayes come, saith the Lord, that I will make or establish a new Covenant, and so he takes away the first, that he may establish

eſtabliſh the ſecond: *Heb.* 10. 9. and ſo Chriſt is become a Miniſter of a better Covenant, eſtabliſhed upon better promiſes, *Heb.* 8. 6. For if the firſt had been found fault-leſs, there had been no place found for the ſecond; but finding fault with the firſt, he ſaith, Behold the dayes come ſaith the Lord, that I will make a new Covenant, and in that he ſaith, a new covenant, he hath made the firſt old, and that which is old is ready to vaniſh away, *Heb.* 8. 7, 8, 13. And thus you ſee the firſt was but a typicall covenant, and was but to continue until a better came, which is a better covenant, and a better way than the former was; And thus I have ſpoken a word or two of the firſt covenant, and now I ſhall ſpeak a word or two of the ſecond.

And firſt, I ſhall ſhew you how the covenant of grace is eſtabliſhed; and that is theſe three wales.

Firſt, by promiſe: for no ſooner there was a wound by the firſt covenant, but there was a promiſe of healing in the ſecond, ſaying, The ſeed of the woman ſhall break the Sepents head, as you may ſee, *Gen.* 3. 15. and this was alſo promiſed to *Noah*, *Gen.* 6. 18. and more fully manifeſted to *Abraham*, in many promiſes made unto him at divers and ſundry times, *Gen* 12. 3. and the 17. 7. and a more plainer promiſe was made to *Moſes*, as you may ſee, *Deut.* 18. 18. where the Lord ſheweth, that he would ſend the great Prophet or Angel of his covenant, and would put his words into his mouth, that he might ſpeak all that the Father ſhould command him, ver. 18. 19. And thus you ſee all along how the covenant was eſtabliſhed by the promiſe of the Father.

Secondly, The covenant was eſtabliſhed by

prophecy as you may see, *Isa.* 42. 46. ch. 48. 6. & also in *Jer.* 31. 31. And it shall come to pass in the last dayes, that I will make a new Covenant with the house of Israel, and with the house of *Judah*, not according to the Covenant I made with their Fathers, in the day that I took them by the hand, to bring them out of Egypt; which Covenant they brake, though I was a husband unto them saith the Lord: but this shall be the Covenant that I will make with them saith the Lord. And thus you see that it was established by Prophecy.

Thirdly, It was established by the bloud of the Testator, for a covenant is ratified by bloud, as also the first covenant was: for when *Moses* had spoken every precept to all the people according to the Law, he took the bloud of calves and of goats, and sprinkled both the book and the people, saying, this is the bloud of the Covenant, which God hath enjoyned unto you, for without bloud there is no remission, *Heb.* 9. 19, 20, 22. and therefore the second Covenant was established and ratified with bloud, even by the bloud of the Son of God, *Heb.* 9. 14. For where a Covenant is, there must also be of necessity the death of the Testator, v. 16. and therefore the bloud of Christ is called the bloud of the Covenant, *Heb.* 10. 29. chap. 12. 24. chap. 13. 20. And thus the Covenant is ratified and confirmed by the bloud of Christ, which is the bloud of the everlasting Covenant.

And thus I have shewed you in a word or two, how the Covenant was established, and now I shall speak a word or two of the covenant it self. Now the efficient or being of the covenant, is God, who out of his meer love, and inexpressible mercy, and tender compassion, was pleased

to give a being to the Covenant, to manifest to all men that he was not in anger but in love; that though his anger lay in the Covenant of the flesh, yet his love lay in the Covenant of the Spirit; for he seemed to shew anger in the type and shadow, but his great love doth appear in the substance and truth, in the Covenant of grace to manifest his great love to all men: and thus much for the being of the Covenant, and now for the matter of it.

Now the matter of the Covenant is the mind of God, consisting of promises of love and mercy unto all men, as you may see *Luk.* 2. 10, 14. upon condition of obedience unto the Laws and Ordinances of that Covenant proceeding from the mind of God, from whence all the teaching of the Gospel and Ordinances thereof do proceed, as you see *Deut.* 18. 17, 18. For the Son doth nothing of himself, but what he hath received of the Father, in being taught of the Father what to teach, *John* 8. 20. 29. And so being to teach the mind of the Father, both for promises and command to the world, from the mind of God: and thus much for the matter of the Covenant consisting of Promises and Ordinances, proceeding from the mind of the Father; and now of the matter it self.

Now the Covenant of Grace is called a Testament or will, being indeed the will of the Father revealed to the Son, and by the Son revealed to the world, to manifest the Fathers love unto the sons and daughters of men: and testified to the world, that what he declared was the mind of God, and sealed it with his blood, and so his blood is called the blood of God, or

the blood of the testament, or will, Heb. 10. 29. chap. 13. 20.

Secondly, it is called a New Covenant, because it makes the first old, and takes away the old bondage of the first, that there might be Gospell freedome in the second; and so we may see how farre the one doth exceed the other.

Thirdly, It is called a new Covenant, because it doth not wax old as the other did, but is to continue for ever, and is an everlasting Covenant, which is to continue until the consummation of all things. Mat. 28.

Fourthly, it is called a new Covenant, because it is new in every age, and to every generation it is a new covenant, bringing new covenants in every age, which are green and flourishing afresh in all generations; to manifest the glory of the Gospel beyond the glory of the first: the glory of the one decreasing, and the glory of the other growing and increasing: and thus much of the Covenant.

Now the parties covenanting, are the Father and Sonne; for the Father strikes a covenant with the Son, that he should teach all men, and to do his will in declaring glad tidings to all the sonnes and daughters of men, and to manifest his love to the world, as you may see, Joel 3. 16. so that if they do imbrace the grace and mercy offered them they may live; and this doth appear by the words of the Father himself, that this is truth, for he saith, As I live, I will not the death of a sinner, but that he live, Ezek. 18. 32. and doth manifest the same in Isaih 49. 6. where he saith, That it was a small or light thing that

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Christ should be his servant to raise up the Tribes of *Jacob*, and to restore the desolations of Israel, but I will also give thee a light to the Gentiles; and thou shalt be my salvation to the end of the earth, to establish the earth, and to cause to inherit the desolate heritages, that thou mayest say to the prisoners, come forth, and to them that are in darkness, shew your selves, *Isai.* 19. 6, 8, 9. And thus you see the ingagement of the Father, For it is good and acceptable in his sight, that he will have all men to be saved, and come to the knowledge of the truth, the first of *Timothy* 2. 3, 4. and consulteth not that any man should perish, but that all men should come to repentance, the second of *Peter* 3. 9. And for this end, the Father hath inabled the Son with all sufficiency, being full of Grace and truth, and giving all power into his hands, whereby he might be the better inabled to do the same: and thus the Father frees himself in giving all sufficient power unto the Son, whereby he might teach all men, and to perform the Covenant on his part: and thus you see the incomprehensible love of the Father that he should engage himself thus unto the world, that he would send his Son to be a Teacher to all the world, so that this is the condemnation, that light is come into the world, and men love darkness rather than light. And so it doth appear, that the Father is not wanting on his part to give light unto the Son, that the Son might not be wanting on his part to give light to the world.

And then the in next place, the Son strikes a covenant with the Father, for these are the parties covenanting, as you may see 1 *Tim.* 2. 5. For there is one Mediator between God and man, the man

Christ Jesus, who is called the Angel of the Covenant; And the Mediator between God and man, who strikes a covenant with the Father, saying, Lo I come to do thy will O God, for thus it is written of me in the volume of thy book, to do thy will O God, *Heb.* 10. 1. and so the Son covenants with the Father to do his will; For I came to do the will of him that sent me, and to declare his mind to the world; and so he teaches all men as he himself doth declare, when he saith, When I am ascended, I will draw all men unto me, *Joh.* 12. 32. And these are the words of Christ, who was never wanting to fulfil his word, for he draws all men as you shall see.

First, By the Works of creation, As the heavens declare the glory of God, and the earth sheweth forth his handy-works, day unto day uttereth speech, and night unto night teacheth knowledge and there is no place where their voices is not heard; for their line is gone through the whole earth, and their words unto the end of the world, *Psalm.* 19. 1, 2, 3. and thus you see Christ drawes all men by the works of creation, every creature indeed being a Gospel-Teacher, *Col.* 1. 23. For that which may be known of God is manifest in them, even the eternal power of God, and the Godhead, so that they are left without excuse, *Ro.* 1. 19. 20. so that Christ drawes all men by the works of creation which are as a naturall eye to see the Sun.

Secondly, Christ draws all men by Gospel manifestation, and therefore the Gospel is to be preached to all Nations, *Mat.* 28. and to every creature, *Mark* 16. And that they have not obeyed the Gospel, is not for want of hearing, for the sound of the Gospel is gone through the earth, and

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their words unto the end of the world, Rom. 10. 18. The Gospel being preached to every, or in every creature, as you may see *Col.* 1. 29. and therfore Christ himself doth declare that the Gospell must be preached to all the world, as you may see, *Mat.* 24. 14. for a witness to all the world before the end shall come. And thus Christ is not wanting to preach the Gospel. For as by the sin of one man death came upon all men to judgement, even so by the righteousness of one the free-gift came upon all men to justification of life, *Rom.* 5. 19. For this is the command of God, that all men should believe in the Son, and he that doth not, maketh God a lyar, because he believes not the record that God gave of his Son, 1. *John* 5. 10. And thus you may see, that Christ is not wanting on his part to teach all men, For this was the end of his coming that all men through him might believe.

Thirdly, He draws all men by the spirits revelation, which was prophesied of before that he would poure out of his spirit upon all flesh, *Joel* 2. 28. and that all flesh should see the salvation of God, *Mat.* 3. 8. For that grace of God that bringeth salvation, hath appeared unto all men, teaching them, *Titus* 2. 11. so that all men through him might believe, *John* 1. 7. For he is the light of the world, and the true light that lightens every man that cometh into the world, *Joh.* 1. 9. and thus he hath promised to do unto the worst of men, as to the simple ones, and such as delight in their scorning, yea unto fools that hate knowledge, and would have poured his spirit upon them, had not they rejected it, as you may see *Prov.* 1. 20, 21, 22, 23, 24. saying, Unto you Oh men do I call, and my voice is to the sonnes

of men, but seeing I have called and you have refused, I will also refuse you saith the Lord. And thus you see the truth of this thing. Now will you say, that Christ is wanting to teach any man the way to salvation, whereby he might be saved? and if he be, you will lay the fault in him, which he doth deny, saying, This is the condemnation, that light is come into the world, and they love darkness rather than light, because their deeds are evil, and will not come to the light, *John* 3. 19, 20. And thus I have shewed you how Christ doth perform his part of the covenant in a word or two, which is to teach all men, whereby they might believe and imbrace the Gospel, and lay hold of eternal life: and if that they did not imbrace life, they have no cause to complain, forasmuch as Christ taught them, they shall not say at the last day, that Christ did not teach them the way to heaven, when he shall say unto them, I have called, and you have refused, *Prov.* 1. 24. And thus I have spoken a word or two of the parties covenanting, to wit, the Father and the Son: and now I shall speak a word or two of the extent of the Covenant.

Now it doth appear, the covenant doth extend to all men, as in the prophecie of *Esay* 2. 6. ch. 49. 6. where the covenant was promised to all both to Jews and Gentiles, and in the words of the covenant it self, it seems to be clear, as in *Jer.* 31. 34. where the words are these, And they shall all know me from the least of them to the greatest of them, and they shall be all taught of God, *John* 6. 45. and I will powre out of my Spirit upon all flesh, as *Joel* 2. which are new covenant words, and all flesh shall see the salvation of God, *Luke* 3. 6. whereby it doth appear

that

that it doth extend to all men, for as the wound came upon all men under the first Covenant, so the healing must extend to all under the second Covenant, or else the plaister is not so great as the sore, *Rom.* 5. 18. and now I shall shew you some Reasons, wherefore the covenant doth extend to all.

1. Because Christ doth mediate for whole man, as it doth appear in 1 *Tim.* 2. 5. for there is one Mediator between God and man, the Man Christ Jesus; and therefore the covenant must extend to all men, because he mediates for whole man, even for all that were lost in the first *Adam.*

2. The Covenant doth extend to all men, because Christ is a propitiation or Sacrifice for our sinnes, and not for our sinnes onely, but for and of the whole world, 1 *John* 2. 2. whereby it doth appear that the covenant doth extend to all men.

3. Because the promises of the covenant do extend to all men, and therefore all men are commanded to repent and believe, because mercy is promised to all men, as Christ saith, I came not to call the righteous, but sinners to repentance, *Mat.* 9. 13. and willeth not that any man should perish, but that all men should come to the knowlege of the truth; so that no man is denied the promises of mercy, but such as will fully reject the Gospel, as you may see, *Prov.* 1. 20. to the end, *Rom.* 8. 11. 2. *Acts* 13 46, 47.

4. Because the covenant extends as far as the blood, for the blood is the blood of the Covenant, *Heb.* 9. 14. ch. 10. 29. Now the blood of Christ doth extend to all men, as doth apper. in that he died for the chief of sinners, 1 *Tim.*

1. 15. and came to justifie the ungodly, *Rom.* 4: 5. in dying for them, as you may see, *Rom.* 5. 6. and so God commendeth his grace towards us, that while we were sinners Christ died for us, verse 8. who died for his enemies, verse 10. and tasted death for all men, *Heb.* 2. 9. and therefore it doth appear, that the Covenant doth extend to all men, because the Covenant extends as far as the blood.

5. It doth appear that the Covenant doth extend to all men, because such as shall be condemned, shall be condemned for rejecting the Gospel, as the Apostle doth declare, when he saith, that God shall judge the secrets of men according to the Gospel, *Rom.* 2. 16. And God shall come in flaming fire rendring vengeance to those that know not God, and obey not the Gospel, 2 *Thess.* 1. 8, 9. and this is the condemnation of the world, that light is come, and they love darkness rather than light, *John* 3. 19. Now if the Covenant extend so farre as to judge all men, then it doth appear that it doth extend to all men.

6. The Covenant of Grace is a covenant of love, and the love of God doth extend as far as his anger, for he is the God of love, and therefore his mercies are over all his works, and the enmity is swallowed up of love, his love being a free love, and his Covenent a free Covenant; and therefore it doth appear that his Gospel doth extend to all, because his love doth much more appear when it is extended to all, than when it is extended to some; and those that deny the truth of this, deny the free love of God: and thus I have shewed you the extent of the Covenant; and now I shall shew you wherein the two Covenants do agree.

Now

Now the Covenants agree in these respects.

1. The doctrine and practice of the first Covenant was one, for they taught one Doctrine, and practised one way, both they and their Generations, and so were to do, and not to turn to the right hand or to the left, but just according to command, *Deut.* 4. 1, 2. and so under the Gospel there is one doctrine and one practice; as you may see in all the Gospel; for the Apostles of Christ all taught one doctrine, and practised one thing, as you may see in all their doctrine and practice; and this the Apostle *Paul* exhorteth *Timothy*, saying, Hold fast that form of sound words which you have been taught, 2 *Tim.* 1. 13. so that therein the first and second Covenant agree.

2. Those that kept the first Covenant had right unto the promises and blessings, and had right unto all the Ordinances thereof; but those that broke the law were cursed, and had no right unto any promise therein, and so those that keep and obey the Gospel are blessed, but those that reject and contemn the Gospell are cursed, 1 *Pet.* 2. 7, 8.

3. All the Laws and Ordinances of the first Covenant were in force while the Covenant was on foot; for he that did but neglect circumcision, was to be cut off from the Israel of God, *Gen.* 17. 14. and so also all the Laws and Ordinances of the second Covenant are on foot while the Covenant stands; for take away the Ordinances, and take away the covenant also: and therefore he that denies any Ordinances under the Gospel, rejects the counsel of God to his own destruction, *Luke* 7. 3. and therein the first and second covenant agree.

4. The first covenant was a conditional covenant,

nant, as you may see by the words of *Moses*, *Levit.* 26. 46, and so also is the second a conditional covenant; for repentance and faith are the conditions of the Covenant, without the which none shall be saved; for except you repent, you shall all likewise perish, *Luke.* 13. 5. and he that doth not believe shall be condemned, *Joh.* 3. now I am not ignorant that most men conceive the Covenant to be without any condition at all but absolute, and the strength of their Argument lies in the words (shall) and (will) as I will be their God, and they shall be my people; and so they take these words to be without any condition; to the which I reply, that the words *shall* and *will*, are both in the future tence, and are both conditional words: as the Lord said to Israel, Thou shalt have no other Gods but me, and thou shalt worship the Lord thy God, and him only shalt thou serve: now if this word had been without any condition, then they should never have chooſed other Gods, nor have fallen from the worship of God; but you see they worshipped other Gods: and therefore it doth appear, that the word *shall* is a conditional word. Again the Lord said to Israel, ye shall keep my Sabbaths: now if this word *shall* were without any condition, then they should never have broken the Sabbath; but they broke the Sabbath, and therefore it doth appear, that the word *shall*, is not without any condition; and then the Lord said unto *Israel*, you shall walk in all the waies that I have commanded, as you may see, *Deut.* 15. 33. Now if this word shall had been without any condition, then they should never have disobeyed the Commands; but we see they did, and therefore the word *shall* is a conditional word, and so they shall be my people is but a conditional word, that is this, if

they

they imbrace my grace and mercy, they shall be my people, and if not, they shal not be my people, and for the other word, (I *will* be their God) and also the word *will* is a conditional word as doth appear, for as I live saith the Lord, I *will* not the death of a sinner; now if there were no condition in this word *will*, then all men should be saved, and Christ saith, when I am ascended I will draw all men: now if there be no condition in the word *will* then all men shall be drawn, and he *will* that all men should be saved, and he *will* not that any man should perish, 1 *Tim.* 2. 2 *Pet.* 3. now if the word *will* be without any condition, then all men shall be saved, and no man should perish; but all that disobey the Gospell shall perish, 2 *Thess.* 1. and therefore you see that the words *shall* and *will* are conditional, and therefore the covenant of grace is a conditional covenant; for as I have shewed, Repentance and Faith are the conditions of the covenant, without the which none shall be saved, and therin the first and second Covenant agree; and now I shall shew in a word or two wherein they differ.

The first Covenant is old, and the second Covenant is new, and therein they differ; the first the law of the letter, the second, the law of the spirit; the first was written and ingraven in Tables of stone, the second is written and ingraven in the fleshly Tables of the hearts; the first a law of death, the second a law of life; the first a Law of bondage, the second a Law of liberty; the first a wounding law, the second a healing law; the first a natural law, the second a spiritual law; the first a law of types, the second a law of substance; the first was to be done away, the second

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cond is to continue; the first a Law of earthly blessings, the second a Law of spiritual blessings; the first is to a natural death, and the second a spiritual death; the first was to stand for a time, and the second is to stand for ever.

And thus I have spoken a word or two of both the Covenants so far as time would give me leave; and the Lord give the Reader understanding and moderation.

Chap. 4.

Of the Father, and the Son.

And in the next place, I shall speak of the Father and the Son; I shall begin with the words of the Son, wherein he doth exalt the Father, and desires him to glorifie his Sonne, that the Sonne also glorifie thee, *John* 17. 1. and so the Son exalts the Father, and tells, that this is life eternal, to know the Father to be the onely true God, and the Son whom he hath sent, verse 3. and from these words, I shall indeavor to speak a word or two of the Father and the Son, and first I shall speak of the Father, and that from these words.

To know thee the onely true God: from these words you have the Oneneſſe of God set forth to be the only God of all being, from whom proceedeth all things, as the Son doth acknowledge in this verse; For the Father is the God of all Gods; and therefore he is the true God, and is the first God, and shall be the last God; and therefore I shall endeavour to speak of the Father, who

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is the essence or being of all things, and so to know him is eternal life; and therefore I shall speak a word or two, how to know the Father, and that is these three waies.

First, To know him in his Titles, as there are many Titles whereby he is known, he is called (*Elohim*) the Almighties, or Almighty power, and as he is called (*Elohim*) so sometimes (*Eloah*) the Almighty, and in short (*El*) mighty, and (*Eloah*) hath affinity with (*Alah*) he adjured. But we are to know, that (*Jehovah Elohim*) was the Creator onely, *Gen.* 2. 4 *Isa.* 44. 24. and he is also called (*Jehovah*) this is proper name, He that is, that was, and that will be; it cometh of (*Havah*) he was; He is also called (*Adonai*) which is Gods name of sustentation and Dominion, and (*El, Elion*) the mighty, the high, and he is also called (*Shaddai*) Almighty or Allsufficient; he is called (*Ehejeh asher Ehejeh*) *I am that I am*, or *I will be that I will be*. And thus to know him in his Titles, is life eternal; and many Titles more he hath, which I have not time to name.

Secondly, To know the Father as he is one God, is life eternal; and that he is the alone God the Scriptures do abundantly declare, that he is the God of the spirits of all flesh, as *Numb.* 27. 16. for he is the Father of spirits, *Heb.* 12. 9. for he is the sole God, and there is none besides him, *Deut.* 4. 35. for the Father is the God of Gods, and the Lord of Lords, and a great God, that is no respecter of persons, *Deut.* 10. 17. and there is no God with him, *Deut.* 32. 39. for among the Gods there is no God like the Father; for he is God alone, Psalm 86. 8, 10. and therefore he is above all Gods, *Psalm.* 95. 3. for he is called the God of Gods Psalm. 136. 2. and he is

the first God and the last God, *Isa.* 44. 6. For thus saith the Lord, Is there any God besides me? No, I know not any, verse 8. And therefore the Father saith, I am the Lord, and there is none else, and there is no God besides me, *Isa.* 45. 5. And therefore he saith, Remember the dayes of old, for I am God, and there is none else: I am God, and there is none like me, *Isa.* 46. 9.

And thus you see the Father is before all Gods, and God alone in respect of his being; and for the further probation of this truth, I shall come to the confession of the Son, who doth acknowledge the Father to be above all, when he saith, I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent. And all things are given unto me of my Father, *Mat.* 11. 25. 27. in doing nothing but by his Fathers appointment, *Luke* 22. 29. and when he said, Father into thy hands I commit spirit, *Luke* 23. 46. as also confessing that the Father sent him, *John* 5. 36, 37. doing nothing of himself, but as he was taught of the Father, *John* 8. 28. And thus you see the confession of Christ, that he did nothing of himself, but the Father that sent him gave him a commandement what he should say and teach, as you may see *John* 12. 49. 50. and when he said, Lo I come to do thy will O God. And thus you see the Son doth acknowledge the Father to be the onely true God.

And now I shall come to the testimony of the Apostles to confirm this truth, in their saying, This Jesus whom you have crucified, hath God raised up, *Acts* 2. 23, 24. and God the Father hath raised up Jesus whereof we are witnesses, *Acts* 2. 32. and in doing their great works in the name of Jesus whom God hath raised up, *Acts* 4. 10. and the

God

God of our Fathers hath raised up Jesus, whom ye slew and hanged upon a tree, *Acts* 5. 30. And the Apostle doth declare, that to confess the truth of this doctrine is the way to salvation, *Rom.* 10. 9. And thus the Apostles do acknowledge the Father to be the only true God; saying, There are Gods many, and Lords many; but unto us there is but one God, even the Father, of whom are all things, 1 *Cor.* 8. 5, 6.

And thus you have the confession of the Prophets, and Christ, and his Apostles, that the Father is the only true God, which to know is life eternal. And now I shall come to the third thing.

Thirdly, It is life eternal, to know the Father as he is the God of all being, from whom all things do proceed; and therefore there is none like the Father amongst the Gods, so wonderful in power and in glory; *Exodus* 15. 11. For the Father is greater than all Gods, for in the thing wherein they deale proudly, he is above them, *Exodus* 18. 11. and therefore there is no God in Heaven, nor in Earth that can do according to his works, nor according to his might, as you may see *Deut.* 4. 24. being Lord of Heaven above, and Earth beneath, and there is none else; *Deut.* 4. 39. All Nations whom thou hast made shall worship thee, for thou art God alone, *Psal.* 86. 9, 10. In his hands are the deep places of the earth, and his hands formed the dry land; the Sea is his, and he made it; and the height and the strength of the Hills is his also, *Psalm* 95. 3, 4, 5. To him alone that doth great wonders, who by his wisdom made the Heavens, and streatched out the Earth above the waters, and that made the great lights of Heaven; which is the God of Gods, and his mercy

endureth for ever: as you may see, 136. *Ps.* Who is the Lord of Hosts, the God of Israel, that dwelleth between the *Cherubims*, thou art God, even thou alone of all the Kingdoms of the earth, thou hast made heaven and earth, *Isa.* 37. 16. and before him there was no God formed: neither shall there be after him, *Isa.* 43. 10. For thus saith the Lord, I am the Lord, and there is none else, for there is no God besides me, I girded thee, thou hast not known me; that they may know from the rising and from the West, that there is none besides me, I am the Lord, and there is none else, 45. *Isa.* 5, 6, 7.

And thus he is the true God, he is the living God, and an everlasting King, *Jer.* 10. 10. that maketh the earth to tremble, and the Nations shall not be able to abide his indignation; and the Gods that have not made the heavens and the earth shall even perish from the earth and from under these heavens; and so we have all one Father, for one God hath created us, *Mal.* 1. 10. and thus you see that the Prophets do acknowledge the Father to be the God of all being.

And now I shall shew you the testimony of Christ and his Apostles, when Christ saith, I thank the O Father Lord of Heaven and Earth, *Mat.* 11. 25. and all things are delivered unto me of my Father, ver. 27. and my Father is greater than I, *John* 14. 28. and my Father is greater than all, and I have kept my Fathers commands, and abide in his love, *John* 15. 10. and so you see the acknowledgement of the Son.

And now I shall come to his Apostles, who do declare that God the Father anointed Jesus of *Nazareth* with the Holy Ghost, and with power; for the Father was with him whereof they were

Witnesses,

Witneſſes, *Acts* 10. 48, 49. that God the Father made heaven and earth, the Sea and all things therein, *Acts* 14. 15. ch. 17. 14. being Lord of heaven and earth, and all things therein, and the Father of our Lord Ieſus Chriſt, 2 *Cor.* 11. 31. For though there be that are called Gods, as there be Gods many, and Lords many; yet to us there is but one God, the Father, of whom are all things; 1 *Cor.* 8. 5, 6.

And thus you ſee that the Prophets, and Chriſt, and his Apoſtles do acknowlege that God the Father is the onely true God: even the God of all being; and thus to know the Father is eternall life.

And now I ſhall come to ſpeak of the Son, for it is life eternal to know the Son, as to know the Father; the Son being the great Prophet of God, and the greateſt of all the Prophets, and the greateſt of the ſons of men, and above all men and Angels, next unto God himſelf; and thus to know the Son is eternal life.

1. To know him in the promiſe, being promiſed long before he came, by the Father himſelf, that as he made a Covenant of works with the firſt *Adam*, he would make a Covenant of grace with the ſecond *Adam*, which ſhould be perfected at the coming of the Son, that the love of the Father might be known to all the world: the which love and grace was to be declared by the Son, the chief Prophet of God, who was to reveal the mind of God to all men, in opening the Fountain of Gods love and mercy, and for that cauſe he was much deſired of before he came, being the Son of the Fathers love, in declaring the ſalvation of God, of which ſalvation the Prophets have inquired and ſearched diligently, who prophe-

ſyed of the Grace to come; ſearching what, or what manner of time the ſpirit of Chriſt which was in them did ſignifie, when it teſtifyed before of the ſufferings of Chriſt, and the glory that ſhould follow, 2 *Pet.* 10. 11. and thus Chriſt was promiſed long before he came, unto *Adam* and *Noah*: as alſo to *Abraham*, *Iſaac* and *Jacob*, and to *Moſes*, unto whom the Father revealed the Son, ſaying, I will raiſe them a prophet from among their brethren like unto thee; and I will put my word into his mouth, and he ſhall ſpeak unto them all that I command him, *Deut.* 18. 18. *Act.* 3. and as he was promiſed to *Moſes*: ſo alſo to the Prophets; and thus to know him in the promiſe is life eternall.

2. To know him as he was begotten by the promiſe is life eternal; for thus ſaith the Lord, thou art my Son, this day have I begotten thee; for the Son was not born after the fleſh, but after the promiſe and mind of God; and ſo the ſeed of grace was ſpringing from the time of *Adam* till it came forth, being begotten by the word of promiſe.

3. To know him in his conception is life eternal, being begotten by the immortal word; all the promiſes compaſſing the Virgin about, and the power of the moſt high overſhadowing her, *Luke* 1. 32. and ſo begat a holy ſeed, *Mal.* 2. 15. ſo that, that which was begot was a holy man, *Luke* 1. 15. conceived in the matrix or womb of God; being begot by the word of promiſe, and born of the pure Virgin; being conceived of the pure nature of God, not born after the fleſh, but after the ſpirit or promiſe of God; for the firſt man was of the Earth earthly and his kingdom and power earthly, and therefore his thoughts and mind

earthly;

earthly; but the ſecond is a heavenly man, whoſe thoughts are heavenly, being without ſpot or blemiſh, or any worldly care, but all for heaven both in his thoughts, words and deeds; and therefore he was called the Lord from heaven, being able to conquer all the fleſhly luſts and temptations of the world, and therefore might rightly be called a heavenly man, and therein did exceed the the firſt *Adam.*

And then again, the firſt *Adam* was called the Image of God; but the ſecond *Adam* is called the expreſs Image of the Fathers perſon, whereby it doth appear that the ſecond *Adam* is of a more glorious nature; the firſt *Adam* being of a earthly nature, and the ſecond *Adam* being of a ſpiritual nature; the firſt *Adam* being ſet about earthly things, and the ſecond *Adam* being ſet about ſpiritual things.

And thus you ſee, that Chriſt was begotten a pure man, fit for all heavenly imployment; being of ſo glorious and pure a nature, that he was able to aſpire or aſcend into heaven; for what ſhould hinder him being every way heavenly, and no way earthly in his nature; and therefore he was able to walk upon the ſea and not be drowned, as you may ſee *Mat.* 14. 15. and was able to paſs thorow doors and ſtone walls, being ſo pure a man that there was nothing could hinder him from going into any place. And thus it is life eternal to know the man Chriſt in his pure conception as he was a pure nature.

4. To know him as he aſcended into heaven is life eternall; for being a pure heavenly man he was able to aſcend into heaven, for what ſhould hinder him being a pure nature: being a heavenly nature, it was more natural to be in heaven,

than to be in earth; for it is nothing but this ſinfull nature that hinders us from Heaven; but Chriſt having no ſinne in his nature, there was nothing could hinder him from aſcending into Heaven. Now that Chriſt did aſcend into heaven doth appear, for ſaith he, No man hath aſcended up to heaven at any time, but he that came down from heaven, which is the Son of man that was in heaven; and ſo Chriſt ſhews you, that never any man did aſcend to Heaven but himſelf, but the man Chriſt went up into heaven; for he ſaith it, and I dare not but believe it, for his words are Spirit and Truth: no man at any time but the man Chriſt, *Iohn* 3. 13. And I came down from Heaven not to do mine own will; but the will of him that ſent me, *John* 6 38. For the Father takes him up into heaven, and revealed his mind and his will to him, what he would have him to declare to the world; and to manifeſt the Fathers love to all men, if they did imbrace his doctrine; and ſo the Father ſent him into the world, that he that believed in him ſhould not periſh; And thus much doth the Son confeſs when he ſaith, Loe I come to do thy will O God. And I came down from heaven not to do my own will, but the will of him that ſent me. And thus to know Chriſt, is life eternal.

5. To know him in his life, is life eternal, what he came to do, and what he did. Firſt, what he he came to do, and that was to do the will of the the Father; For thus it is written in the volume of thy book of me, to do thy will O God, *Heb.* 10. For the words that I ſpeak are not mine, but the words of him that ſent me.

And thus you ſee the end of Chriſts coming to declare the mind of the Father to the world, which was a pure heavenly Doctrine; all tending to grace and

and glory, his Doctrine being all ſpiritual; and to know him in his life as he was a pure ſpiritual man, for all his thoughts are heavenly, and his words and doctrine heavenly, and all his actions heavenly; So that it might truly be ſaid, he came from heaven, being a man for heaven and not for earth, all his actions tending heaven-ward; being indeed a man for another world, heaven being ready to receive him, and the world being weary of him; and thus to know Chriſt is eternal life.

6. To know him in his death is eternal life, all his life being a life of heavenly trouble, and of heavenly afflictions; being in his life a pattern of all heavenly living. So that the world had nothing againſt his perſon, but againſt his doctrine; for their envy againſt him, was not in reſpect of his perſon, but of his doctrine, for his perſon might have been free but for his doctrine; for his accuſers ſaid, he is a blaſphemer and is worthy to die, for he hath ſaid, he came from God, and that he came from heaven, and that he was the Son of God; and hath ſpoke againſt our laws and againſt *Moſes*; and hath ſaid, he is greater than *Abraham* and the Prophets, and hath preached blaſphemy, and therefore he ought and is worthy to die, and is not worthy to live; and by our Law he ought to be put to death. And for theſe reaſons they ſought to deſtroy him, and were never ſatisfied till they had got him into their hands; and ſo to be revenged on him, by ſmiting of him with their hands, and ſcourging him with whips and rods, with their mockings of him, and ſpiting in his face, and crowning him with Thorns, and doing him all the diſgrace that they could; who was led as a ſheep to the ſlaughter, and did ſtand up to maintain the doctrine that he delivered from the mouth

of the Father to his death, that it might appear to all the world, that what he had delivered was truth and for to vindicate his doctrine, he was ready to lay down his life, and was ready to seal the truth with his bloud; and as the first Covenant was sealed and confirmed with the bloud of bulls and of goats, even so he was willing and ready to seal and confirm the Covenant of grace, and glory, with his own blood: and so the blood of Christ is called the blood of the Testament, Covenant, or Will of God, and thus to know the Lord Jesus Christ is eternal life.

Seventhly, it is life eternal to know Christ in his resurrection from death to life: & so he became the more glorious in that he conquered all his enemies, and destroyed those that thought to have destroyed him; for he said unto death, I will be thy death, and he conquered the grave, and he said unto the grave give up; he overcame sin, the world and the devil, for he loosed the powers of darkness, and he conquered principalities and powers, and made a shew of it openly, *Colos.* 2. Yea he conquered proud flesh, and to the terrour of all his enemies; and thus Jesus Christ rose from death to life, and was more famous in his suffering, than before in loosing the pains of death, *Acts* 2. 24. for it was impossible that he should be holden of it: the Father having before promised, That he would not leave his soul in the grave, nor suffer his holy one to see corruption, *Psalm* 16. 10. being the first fruits of them that sleep, and a sure evidence of the resurrection of the dead, being raised up by the mighty power of God, that as Christ was raised up, so also shall we by the same spirit, who raised up Jesus who is gloriously ascended up into heaven, as a fore-runner for us: for he that was made

made a little lower than the Angels, is crowned with glory and honour, ſo that at the name of Jeſus every knee ſhall bow; and every tongue ſhall confeſs him, yea thoſe that pierced him; and being made the judge both of the quick and the dead, to the joy and ſalvation of his friends, and to the deſtruction of his enemies; and thus to know him is eternal life.

Eightly, To know him as he is God is eternall life; for when he had done the will of the Father, and had ſo glorioufly confirmed the Goſpel by his ſuffering, and confirmed the truth with his bloud, when that heavenly nature was made ſubject to anger, when he ſweat water and bloud, making ſtrong Cries, and ſupplication with tears unto him, that was able to deliver him, and was heard in the thing that he deſired, and when he ſaid my God, my God, why haſt thou forſaken me? and when he ſaid Father into thy hands I commit my ſpirit, and ſo he ſuffered as a lamb without ſpot and blemiſh, in fulfilling all the propheſies that the Prophets propheſied of him, to fulfill the Scriptures, and the mind of the Father, when he ſaid, O Father not my will, but thine be done, that he might accompliſh all that was writen of him to do, that thereby he might finiſh the glorious work of the Goſpel, and eſtabliſh an everlaſting Covenant, ſealing and confirming it with his own blood, being the blood of the everlaſting Covenant, *Heb.* 10. 29 c. 13. 20 and for all thoſe heavenly acts of the Son, the Father raiſes him from the dead; For he was raiſed up by the mighty power of God, as the God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree, *Act* 2. 24 chap. 3. 13. 15. chap. 5. 30, 31. And thus you ſee the Father raiſes him from the dead in a gloryous manner,

and

and makes him a God, and gives all power into his hands as you may see *Mat.* 28. 18. and so the Son is God by office, being the great and chief Officer of God, in being made heir of all things, *Heb.* 1. 1, 2. and this was propheſied, as in the *Pſalm.* 110. 1. where the Prophet ſaith, The Lord ſaid unto my Lord, ſit thou at my right hand untill I make thine enemies thy foot-ſtool, Now *Davids* Lord was Chriſt, and Chriſts Lord was God, as doth appear in *Heb.* 1. where the Father ſaith, Thou art my Son, this day have I begotten thee, and again I will be to him a Father, and he ſhall be to me a Son; and again, When he bringeth his firſt begotten into the World, he ſaith, and let all the Angels worſhip him: And of the Angels, he ſaith, who maketh the Angels ſpirits, and his Miniſters a flame of fire: but of the Son, he ſaith, Thy Throne O God is for ever and ever, a Scepter of righteouſneſs is the Scepter of thy kingdom, for thou haſt loved righteouſneſs, & hated iniquity, therefore God even thy God hath anointed thee with the oil of gladneſs above thy fellows: and thus the Father hath exalted him above the Gods, ſaying, Sit thou on my right hand until I make thine enemies thy footſtool, *Pſa.* 110. 1. For God the Father hath made him the God of all things, and ſo the Father calls him the everlaſting Father, the Prince of peace, and hath put the Government upon him, and of his Government there ſhall be no end, for God the Father will perform this, *Iſa.* 9. 6, 7. The Spirit of God the Father being upon him that he might judge the righteous in mercy, and the wicked in judgement, *Eſay* 11. 4. And thus the Father hath crowned him with glory, and honour; for it hath pleaſed the Father, that in him ſhould all fulneſs dwell: for he is the fulneſſe of the

the God head, the Father having made him God of all things, both in heaven and earth; and now the Son is to rule till he have put all things under his feet: Now the last enemy is death, for he hath put all things under his feet, but the Son shall subdue and conquer death, and shall reign till he hath put down all rule and all authority and power, and then cometh the end, when he shall deliver up the Kingdome to God, even the Father to be subject to him, that so God the Father may be all in all things, 1 *Cor.* 15. 24, 25, 26, 27, 28. And thus you see that God the Father hath given all things to the Son, and hath made him a God till the end of all things, till all enemies are conquered by the Son; and then shall he give up the Kingdome to the Father again, and be subject to him, that God the Father may be all in all; and thus to know Christ is eternal life.

Now the use that I make of all this, is this, It sheweth the great and exceeding love of the Father to us in revealing his mind and will to a man as we are, and that this man Christ should be so gloriously exalted by God the Father, to be the chief in his Councel to declare his mind to the world and that thereby the world might be reconciled to God by the man Christ in preaching mercy to us by a man as we are, and in making a man to be a Mediatour between him and us, to raise him gloriously from the dead, and to give all power into his hands, and to make him Lord of heaven and earth, to set him at his right hand in glory, and to center all mercy and judgement in the Son: what greater favour could the father of mercies shew us, which is a sure testimony of our rising from the dead, and of our glorification with him at the last day?

And

And in the next place, I ſhall endeavour to reconcile ſome Scriptures that ſeem to contradict the truth of this doctrine, and the firſt is in *Gen.* 1. 26. Let us make man: to the which I reply, That there the Father ſpeaks of his Word or Spirit, by which he made all things: For the Spirit of God moved upon the waters, and the witneſs of two is true, as *Deut.* 17, 6. *John* 8. 17. And ſo the Spirit of God in the Scripture is diſtinct from God, as in many places, he might ſpeak of the Angels, as being familiar with him, whereby they might ſhew their acceptance of that work, being the great councel of heaven, for he could not ſpeak of the Son, as in being at that time neither could he really be before he had a being, or elſe the father might ſpeak in a two-fold relation, when he ſpake of man, to wit, of the work of creation and redemption; and ſo he might ſpeak of he Son, but any otherwiſe he could not. Another Scripture is in *John* 1. 1, 2. In the beginning was the word, and the word was with God, and God was that word: To the which I reply, That in the beginning implies a term of time, but God was before all time, and that word was with God, and ſo it was before it came from him: for the word is the mind of God, and came from the heart of God, and was the power of God; for by his word he made all things, and in that ſenſe it might be called God, for God is a common name in ſcripture, as Idols are called Gods, and men are called Gods, as being of note and fame; and the word being of that power might be called God, though it come from the Father, who is the God of all Gods. And another ſcripture is, before *Abraham* was I am: And to that I reply, that Chriſt was before *Abraham*. Firſt, he was before him in

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the promiſe. And ſecondly, he was before him in Gods account; for God did account of his Son before *Abraham*, and therefore Chriſt might well ſay before *Abraham* was I am, being the Son of God himſelf. And another ſcripture is, I and my Father are one, which is true indeed, that the Father and the Son are one, both in mind and doctrine, the Son delivering the mind of the Father, as I have ſhewed before; but elſe the Son ſaith, he Father is greater than I, and I came to do the work of him that ſent me.

Now another ſcripture is this, that he being in the form of God, thought it no robbery to be equal with God, and the expreſs Image of the Fathers perſon: and this is true indeed, that the Son is ſaid to be the form or likenes, Picture or Image of the Fathers perſon, but you will not ſay that the Image or picture of a man, is the man; for the expreſs Image or Picture of a man, is but his form, and ſo Chriſt is the Image of his Fathers perſon, that is God by Office, but not the Father himſelf, and ſo the Son is the Image, and the Father is the ſubſtence, from whom all things do proceed, being the eſſence of all things, and the original of all being. And thus in a word as time would permit me, I have endeavoured to give unto the Father that which is his, and alſo to the Son that which is his: the Son being the chief in the Court of the Fathers Majeſty: I ſhall deſire to honour the Son, who is ſo highly honoured of the Father; for it became the Father of whom are all things, and by whom are all things, to make the Captain of our ſalvation perfect through ſufferings, *Heb.* 2. 8. 10. Thou haſt put all things under his feet, in ſubjection; for in that he put all things under him, he hath left nothing that is

not

not put under him; but now we ſee not as yet all things put under him, *Heb.* 2. 8. 10.

CHAP. 5.

Of Heaven.

NOw I ſhall endeavour to ſpeak of *Heaven*, for that will be the glorious *Heaven* to arive at at the laſt day. Now the kingdom of Heaven is called another world, when Chriſt ſaith, neither in this World, nor in the World to come, and ſo it is another World, for that is a heavenly World, and this a earthly; that World injoies the preſence of God, and this the back parts; that World injoies the ſubſtance, and this enjoies the ſhadow; that is a World of ſpirit, and this a World of fleſh; that a World of goodneſs, this a World of wickedneſs, that is a continuing World, and this a fading World; that is a World and kingdom not made with hands, but eternal in the heavens. And now I ſhall ſpeak as plainly as I can, a word or two of Heaven, and firſt what heaven is.

1. *Heaven* is a place of glory, where the face and preſence of God is, and where thoſe glorious Angels are, and all the heavenly Hoſt, above all created Heavens, where God the Father was from all eternity: and for the probation of this, you ſhal have *Dan.* 7. 9, 10. Where the Father is called the antient of daies, being indeed before all time; and his Throne preſcribed with that glorious heavenly Hoſt that doth attend him: for he is the high and lofty one that inhabits eternity, and dwelleth in the higheſt heavens: for thus ſaith the

the wife *Solomon*, If Iſrael pray, hear thou in Heaven thy dwelling place, 1 *Kin.* 8. 39. 43. and Heaven is my Throne, and the Earth is my Foot-ſtool, and Chriſt ſaith, that in Heaven the Angels do alwaies behold the face and preſence of his Father which is in Heaven, *Mat.* 18. 10. and alſo the Son is entered into the very Heaven of glory it ſelf, *Heb.* 9. 24. there to remain till he come at the laſt day. And now I ſhall ſhew you reaſons that there is a Heaven.

1. Reaſon. Is from Gods eternal Being before all time, he muſt be ſomewhere, and his glory muſt be ſomewhere, even in Heaven, a place not made with hands, 2 *Cor.* 5. 2. a place of glory, before all time, and before theſe viſible Heavens and Earth were created, he was in glory, whereby it doth appear there is a Heaven.

2. Reaſon. When he came to create the viſible Heavens and Earth that appear to us; from whence came he but from heaven; and where was he but in a place of glory, before theſe viſible Heavens and Earth were made? which ſhewes he was ſomewhere before in a place of glory that cannot be beheld with mortal eyes, and which cannot be comprehended by a final Creature, and therefore it doth appear that there is a Heaven.

3. Reaſon. Is becauſe we enjoy but the back-parts of God; for we can hardly behold his back-parts, and how then ſhould we behold his fore-parts? how then ſhould we behold him in his glory? Again when Iſrael beheld the back-parts of God in the Mount, his glory made them and *Moſes* tremble; and if his back-parts made them tremble, how then ſhould they behold his fore-parts? and where do you think the face and preſence of God is with that innumerable company

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of Angels, and heavenly Hoſt? would not the preſence of one Angel make you tremble? what then would his Hoſt, and what would God himſelf do? for no man ſhall ſee his face and live. Where is his preſence, his face and fore parts, and that company of Angels that are always in his preſence, but in heaven a place of glory? which ſhews there is a heaven.

4. *Reaſon.* When God hath appeared at any time to his people, his appearance hath been more glorious than all the glory in the earth: and they have been aſhamed and confounded in themſelves, as not being able to behold the glory of their maker, either in himſelf or in his angels, whoſe appearance would darken all the glory of the earth; whereby it doth appear that the preſence of God and his Angels muſt be ſome where, the Earth not being able to bear their glory; and where ſhould they be but in heaven, a place of glory?

5. *Reaſon.* When the Lord hath ſpoken at any time to the people, his word hath come down from heaven: as when he ſpake with *Noah* and with *Abraham*, *Iſaac* and *Jacob*, he ſpake from heaven; and when he ſpake with *Moſes* in the 3d. of *Exod.* he ſpake from heaven: and when the Law was given in the Mount, he came from heaven: as alſo when he ſpake unto the Prophets, he ſpake from heaven; and alſo at the Birth of Chriſt, from whence came that glorious company of Angels, but from Heaven? and when there came a voice from heaven, ſaying, this is my beloved Son: and when the heavens were opened, and the Holy Ghoſt came upon the Apoſtles: as alſo in the viſion of *Paul*, a light and a voice came from heaven, and much more might be ſpoken at large, if time would permit, to ſhew that there is a Heaven, where God

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is more glorious than he is in Earth.

6. *Reason.* That there is a Heaven, doth appear from the desire of the people of God, who looked upon all things below as nothing with their desires to seek after heaven, and desiring to leave this world; and confessed that here they were strangers and had no abiding place, but sought for a place in another world; with desires to be dissolved, and to be absent from the body, desiring to be clothed upon with their house, which is from Heaven; with their weariness of this World, and desiring to leave it for a better, doth make it appear that there is a Heaven.

7. *Reason.* The prayers of the Saints doth make it appear that there is a heaven, as in their prayers lifting up their thoughts, their eyes and hands, and all to heaven, from whence they look for comfort; and might I not be very large in this, in the practice of all the Saints; but a word to the wise is enough.

8. *Reason.* The holy walkings of the Saints doth declare there is a Heaven, by framing all their thoughts, words and deeds in such a heavenly way, that so they might be fitting themselves for such a Kingdom.

9. *Reason.* The Prophets do declare there is a Heaven in all their writings, of which I shall speak a word or two of some, as *Deut.* 3. 34. where *Moses* saith, that there is no God in heaven or Earth can do such glorious works as the God of heaven; and *Salomon* saith, Lord hear in heaven thy dwelling-place, 2 *Kings* 8. 31. 34. and thy people pray, and supplycate unto thee, Lord hear in Heaven thy dwelling place, *Chron.* 6. 30. and *David* saith, the Lord looked down from Heaven upon the Children of men, *Psal.* 13. 2. and the Lord looketh down from Heaven, and beholdeth all the

Sons of men, *Psal.* 33. 13. and thy Mercy O Lord is in the Heavens, *Psal.* 36. 5. and God looked down from heaven, *Psal.* 53. 2. but our God is in the Heavens, *Psal.* 115. 3. and his glory is above the Heavens, *Psal.* 113. 4. Thus saith the Lord, The Heaven is my Throne, *Isa.* 65. 2. and thus saith the Lord, can Heaven above be measured? *Jer.* 31. 34. and there is a God in Heaven that reveleth secrets, *Dan.* 2. 28. and he it is that buildeth his ascensions in the Heavens, *Am.* 9. 6. for behold, the Lord cometh down out of his place, *Mic.* 1. 3. and thus you see the testimony of the Prophets, that there is a Heaven.

10. *Reason.* Christ and his Apostles do declare that there is a Heaven; when Christ taught them to say, Our Father which art in Heaven, *Mat.* 6. 9. and that you may be the children of your Father which is in heaven, *Mat.* 5. 45. and how much more shall your Father which is in Heaven, give them that ask him, *Mat.* 7. 11. and flesh and blood hath not revealed this to you, but my Father which is in Heaven, *Mat.* 16. 17. for the Angels do allways behold the face of my Father which is in heaven, *Mat.* 18. 10. And thus you see the Son doth affirm that there is a Heaven in these and many places more that might be brought. And now I shall go to the Apostles, in saying, your Master also is in heaven, *Ephes.* 6. 1. and the Throne of Majesty in the Heavens, *Heb.* 1. 1. and the Holy Ghost sent down from heaven, 1 *Pet.* 11. 12. and the voices that came from heaven, we heard when we were with him in the holy Mount, 2 *Pet.* 1. 18. And thus you see the truth of this, that there is a Heaven.

11. *Reason.* Christs Ascension doth make it appear, that there is a heaven, for where is Christ

gone but into Heaven, to rest in glory with the Father, when he saith, I go to my Father, and I go to prepare a place for you? *John* 14. 2. 12. and he ascended up into heaven, *Acts* 1. 10. in the appearance of the beholders, whom the heavens must contain, *Act.* 3. 21. being ascended far above all heavens, *Ephes.* 4. 10. and so we look for the Son of God from heaven, 1 *Thes.* 1.10. which at last shall shew himself from heaven, 2 *Thes.* 1. 7. even that Jesus that is passed into heaven, *Heb.* 4. 14. and is such a high Priest who is set on the right hand of the Throne of the Majesty in the heavens, *Heb.* 8. 1. and is entred into the very heaven, *Heb.* 9. 24. And thus you see it is very clear that there is a Heaven.

12. *Reason.* The coming of Christ at the day of judgement doth make it appear there is a Heaven; for where is he but in Heaven, and from whence comes he with that glorious company of Angels, but from heaven? *Mat.* 25. 31. when the trumpet shall sound, and the dead shall rise, the heavens shall melt, and the Earth shall tremble, and the Mountains shall flie from his presence; when he shall come terribly to shake the Earth: so glorious will his coming be from heaven.

Lastly, Doth not the day of judgement declare there is a Heaven, when Christ shall come to separate the sheep from the Goates, and shall say unto those on his right hand, Come ye blessed of my Father receive a kingdom prepared for you from the foundation of the world, Mat. 25. 34. And what Kingdome is this think you but Heaven, and what place is this but a place of glory? and Christ saith, I go to prepare a place for you, that where I am there may you be also, *Jo.* 14. 3. And when Christ who is our life shall appear, then shall we appear

with him in glory; and when this house shall be dissolved, we shall have a kingdome eternal in the heavens, 2 *Cor.* 5. 1. and our treasure is laid up in Heaven, *Col.* 1. 5. when we shall receive that incorruptible inheritance which is undefiled, and that fadeth not away, which is reserved in heaven for us, 1 *Pet.* 1. 4. And thus you see it plain that there is a Heaven.

And now I shall shew you further in a word or two, what heaven is, and first it is a place as I shall prove by Scripture: it is the Throne of God; 1 *Kings* 8. 27. 2 *Chro.* 6. 18. *Isa.* 66. 1. And therefore he reigns and sits upon the Throne of his holiness, *Psa.* 147 8. And behold the Lord cometh forth off his place, and will come down and tread upon the high places of the Earth, *Mic.* 1. 3. And Christ saith, it is a place prepared; Go receive the Kingdome prepared, for in my Fathers house are many Mansions, *John* 14. 1. and the Apostle saith, it cannot be moved or shaken, *Heb.* 12. 27, 28. And thus you see that Heaven is a place.

Secondly, It is a place of glory, where we shall enjoy the fore-parts of God; that is, we shall see him as he is, and shall enjoy his face and presence, as he is in his glory unspeakable, which cannot be expresst with the tongue of men and angels, to shew you that glorious Majesty, with the glorious presence of the Son, being ascended with that heavenly host in glory unexpressible.

Thirdly, It is a place of honor, where we shall be crowned, and made Kings to Reign with him for ever, and be Crowned with everlasting Crowns upon our heads, and enjoy the glory of the highest Majesty, being honoured of Angels, and all that Heavenly guard, and shall be Priests of the most high God, to offer up praises to him

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that sits upon the Throne, and to the Lamb for ever and ever; for all the honour in the foot-stool, is but a type of the honor that we shall injoy in the Throne.

Fourthly, It is a place of heavenly riches; For eye hath not seen, nor the ear heard: neither can the heart of man conceive the glory of that place; all the riches upon the Earth being but a Type and shadow of the heavenly riches, where the Creature shall enjoy all the fulnes of God, and shall have more than heart can wish and desire; for if God be so rich in his foot-stool, what is he in his Throne?

Fistly, It is a place of joy, where is fulnes of joy; for where should we rejoice but in the presence of God, where we shall come to enjoy all the fulnesse of God with joy unspeakable, and full of glory? to joy in the Father and in the Son, in Saints and Angels; who can expres that joy but those that injoy it? to enjoy such a company, to be in such a glorious condition, all the joy in the world being but a type thereof.

Sixthly, It is a place of peace, for there will be no opposition in the Throne; What enemy dare appear there? Do not all his enemies tremble before him, and are afraid to approach into his presence? and shall not all his enemies be destroyed before that time when the Saints shall enjoy their rest? what glorious peace shall be their peace with God and Christ, with Saints and Angels? even the peace of God that passeth all understanding.

Seventhly, It is a place of pleasure and delight; the desired Haven of the Saints; which they have so much longed and sought after, to be in the substance of pleasure and delight, where is

fulness of pleasure, and joy for evermore; being a place of all heavenly glory and enjoyment beyond the apprehension of a weak creature to conceive or apprehend.

Eightly, In respect of that glorious company to enjoy the presence of God the Father, and of Christ the Son, with that glorious train of Angels, with *Abraham*, *Isaac* and *Jacob*, with *Moses*, *David* and *Salomon*, and in a word, with all the glorious Prophets and Apostles, and with all the people of God that ever have been, or shall be in all ages; What a glorious communion will there be at that time, to have fellowship with so glorious a company, with sweet knowledge and acquaintance with them; and enjoying their company for ever in all spiritual pleasures and delights?

Ninthly, It is a Heaven of glory for ever and ever; for the glory shall never end, nor their joy shall never be diminished; but they shall reign with God for ever and ever in the fulness of his glory, there to behold his presence to joy and to rejoice in his greatness, and in the glory of his Majesty for ever and ever.

Chap. 6.

Of Hell.

There is some that say there is no Hell, but they might as well say there is no God, nor no resurrection nor Judgement; but how will such persons answer this one day before the Judgement-seat of this great God? and I may say of such, except they turn from this their wicked tenent; as Christ said, Oh ye Serpents and

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generation of vipers, how can ye escape the condemnation of Hell? for if there be no Hell, then we may live as we list; but such do in their hearts believe their is no God, or else they must acknowledge a Hell; and therefore I shall endeavour by the assistance of my God, to prove that there is a Hell, and I shall use this methods: first, shew what I mean by Hell, and then I shall prove that there is a Hell.

Now Hell is a place of condemnation, or a deprivation from the presence of God, of Christ, and of grace and glory; for Christ saith, He that believeth not, is condemned already, and *Tophet* is prepared of old, and all the wicked and ungodly shall go down to hell; and Christ shall say, Go you cursed into a place prepared.

That there is a condemnation doth appear for these Reasons.

1. From the essence or being of God himself, who is so pure and glorious in his nature, that he abhors the very thoughts of sinne; being as opposite as light and darkness; that as he loves nothing more than goodness, so nothing is so odious in his sight as sinne and wickedness; so that being so opposite to the essence and being of God, as not to enjoy his presence, therefore there must be a deprivation or separation between God and sin, and so there is a condemnation.

2. Because God hath opposed sinne at all times, as the greatest enemy to all goodness, and hath been an enemy to it ever since he was in being, and hath proclaim'd it to be his greatest enemy under all his dominions; and hath shewed his displeasure against it from the beginning, in setting all his heavenly host against it, and proclaiming open war against it for ever, never to enjoy his

ſence, but to abide his diſpleaſure for ever; and therefore there is a condemnation.

3. All that is oppoſite to God ſhall at laſt be condemned; and what is more oppoſite to God than ſin and ſinners; in oppoſing his power and goodneſs, rejecting and deſpiſing his holineſs, and ſeeks to make God and his wayes contemptible; and therefore God will condemn ſin, and the puniſhment of ſin ſhall extend as far as the wickedneſs of it, and that is condemnation for ever and ever.

4. Sin is an open enemy againſt God, in deſtroying his works, and reviling and blaſpheming his great name, and ſeeks to rob him of his honour, to overthrow his truth and people, and doth abhor all the wayes of God, being a continual enemy againſt him and his goodneſs, teaching people to deny him to be God, and to deny his name and greatneſs, and hath ſought to deſtroy and rob God of his being; and therefore God doth declare, that he will puniſh ſin for ever, and condemn it from his preſence for evermore.

5. God hath declared that he will condemn ſinners as well as ſin; and therefore there is a condemnation: even the Angels that fell are reſerved in chains of darkneſs till the great day, and ſhall never be delivered from the wrath to come; which makes them fear and tremble, and how dareſt thou then proud man ſay there is no Hell? doth not the Devil delude thee, that thou mayeſt at laſt lie under the ſame condemnation?

6. If there be no condemnation, then the condition of the wicked, is better than the condition of the people of God, then in vain do they ſerve God, if the wicked who walk in all the

wayes

wayes of wickedneſs, and commit ſin with greedineſs, and accompliſh all their wicked deſires: if they ſhall not be condemned, then all our holy walkings are in vain; but what can be more contrary to God than this? Doth not God abhor ſuch thoughts as theſe, and declare, that he will put a difference between thoſe that ſerve him, and thoſe that ſerve him not? *Mal.* 3. 18. and therefore there is a condemnation.

7. If there be no condemnation, to what purpoſe are the Scriptures ſet forth; if they ſhall be ſaved that diſobey them, as well as thoſe that obey them? then the Scripture is of little uſe; but the Scripture will tell you at the laſt day, that it is in force to condemn you.

8. If there be no condemnation, then the Devils ſhall be ſaved, and then wickedneſs ſhall be as much honoured as goodneſs; and then it would be beſt to walk after our own wayes, and take all the pleaſure we could in this life, if there be no condemnation; but neither ſinne nor ſinners ſhall eſcape the judgement of G O D, and therefore there is a condemnation.

10. The Prophets do declare that there is a condemnation, that all the wicked, and all Nations that forget God, ſhall go down to hell, *Pſal.* 9. 17. and the wicked ſhall periſh, *Pſal.* 37. 20. and the hope of the wicked ſhall periſh, *Prov.* and *Tophet* is prepared of old for the King, as for the begger, *Eſay* 30. 33. for there is no peace to the wicked ſaith our God, *Eſay* 48. 22. and there is no peace ſaith my God to the wicked, *Eſay.* 54. 21. and thoſe that will not obey, I will utterly deſtroy, *Jer.* 12. 17. For I will puniſh you according to the fruit of your doings ſaith the Lord, *Jerem.* 21. 14. and

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I will bring an everlasting reproach upon you, and a perpetual shame, which shall never be forgotten, *Jere.* 23. 40. And behold the Whirlewind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked; the fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart, in the latter daies ye shall consider it, *Jer.* 30. 23, 24. And the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be burnt up, saith the Lord of Hosts, *Malachi* 4. 4. And what need I bring more Scriptures, seeing all the Prophets are full in this, to shew that there is a condemnation?

11. Christ and his Apostles will tell you, that there is a condemnation; doth not Christ say, this is the condemnation, that light is come into the world, and they love darkness rather than light, the third of *John* 19. And he that believeth not is condemned already, because he hath not believed on the Son of God, verse 18. And the word that I have spoken shall judge you at the last day, the 12. of *John*. And when he shall say to those on his left hand, Go ye cursed into everlasting fire, prepared for the devil and his Angels, *Matthew* 25. 41. And that they shall go into everlasting punishment, verse 46. And that many are called and few are chosen, and the Apostle saith, tribulation and anguish upon every soul that doth wickedly, *Romans* c. 2. v. 3. And that God shall judge all men by the Gospel, and that Christ shal come in flaming fire to render vengeance to all that obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord; 2 *Thessal.* 1. 8, 9. And many places

more

more might be brought to prove that there is a condemnation.

12. Doth not your conscience tell you there is a Hell? doth it not accuse you for all your actions? will it not be as a thousand witnesses against you? how will you satisfy Conscience? for if our conscience condemn us, God is greater than our conscience. Doth not conscience register up all your actions? will it not tell you one day you must be brought unto an account, and judged according to your deeds? for *Solomon* saith, A wounded conscience who can bear? When it comes to accuse you at your death, and sets your sins in order before you, it will tell you there is a condemnation, and you shall then find there is a condemnation, and I shal shew you the judgments of this condemnation.

1. One judgement of this condemnation is Hel, which is a hidden place of Gods anger and wrath, for as the joies of heaven are hidden joies, so also the torments of hell are hid: for no man is able to apprehend how terrible the torments of hell are, which makes the devils to tremble: for saith the Lord, An anger is kindled in my wrath which shall burn to the lowest hell, *Deuteronomie* 32. 22. And all the wicked and all nations that forget God shall go down to hell; *Psalm* 9. 17. and *Tophet* is prepared of old for the King as well as the begger, as you may see *Esay* 30. 33. And when Christ shall say to the wicked, Go ye cursed into everlasting fire, prepared for the devill and his angels, *Mat.* 25. 41. and the wicked shal go into everlasting punishment *verse* 46. when Christ shall come in flaming fire with his mighty Angels, to render vengeance to those that know not God, and obey not the Gos-

pel,

ſpel of Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 *Theſſ.* 1. 7, 8, 9. and this is one judgement of this condemnation.

The ſecond judgement is the fire of hell, which is the fire of Gods wrath: and is the wrath and anger of God which ſhall burn and conſume for ever; for if our materiall fire which was made to warm, to comfort and refreſh the creature, be ſo terrible, what do you think the fire of hell is, that is made for torment? when God himſelf doth invent torment, how terrible will it be? for the wrath of the Lord like a river of brimſtone doth kindle the fire of hell; *Eſay* 30. 33. For the wrath of God is revealed from heaven againſt all ungodlineſs of men, that withhold the truth in unrighteouſneſs, *Rom.* 1. 18. And the fire of the wrath is everlaſting, and never goes out, *Mat.* 25. 41.

Thirdly, The worm never dies, and this worm I conceive to be an accuſing conſcience, judging and accuſing a ſinfull and wicked creature for all his abominations that he hath committed, in rejecting the love of God, and the grace and mercy offered in Jeſus Chriſt, whereby he might have been freed from that wrath to come, had he imbraced the grace and mercy offered, but now he is loſt for ever through his own default, and hath loſt the glory that he might have had, and muſt abide the wrath of God for ever: and thus the worm never dies, *Mark* 9. 25.

Fourthly, There ſhall be weeping and gnaſhing of teeth, for now there will be a wonderful change, for thoſe that formerly have lived in all pleaſure and delight, and have been haters of God,

God, and condemners of all good, and rejoicing in their pleaſures and delights, and have glutted themſelves with the pleaſures of this world, with their ſcorns and jeers, and rejoicing againſt the troubles of the people of God, and mocking at their troubles, and rejoicing at their calamity, with their injoying all the pleaſures of this life, taking their fill in the eyes of this world; but now comes their woe, their rejoycing will be turned to mourning; for woe be to you that laugh now in your wickedneſs, for you ſhall weep: Oh what a change will there be when all their joy will be turned into weeping, for there ſhall be weeping and gnaſhing of teeth! they that have glutted themſelves with their made joy, ſhall now have enough of weeping, they ſhall now weep and howle and bewail their condition with weeping for ever; and this is another judgement of this condemnation, *Mat.* 13. 42. 50. chap. 24. 51. chap. 25. 30.

5. They ſhall be caſt into utter darkneſs, for they have done the works of darkneſs, and their reward ſhall be, that they ſhall be caſt into utter darkneſs: it would be a hell for a man to live all his life-time in ſome dark place where he ſhould never ſee the light all his life-time. How terrible was the darkneſs in *Egypt* that might be felt, *Ex.* 10. 23. that no man roſe from his place for three dayes! it was ſo dark, and they were ſo amazed with darkneſs; but what will the darkneſs of hell be think you? it is utter darkneſs, where they ſhall be deprived of the light for ever, from the light of God, of Chriſt and from the light of grace and glory, and never more to ſee the light, *Mat.* 8. 12. chap. 12. 32. chap. 25. 30.

6. The conſideration of the loſs of their time what

what they are, and what they might have been, had they improved that precious time that was afforded them, whereby they might have been precious Saints in Heaven, and to have enjoyed the presence of God and of Christ, of Saints and Angels, to have been in glory with *Abraham*, *Isaac* and *Jacob*, and with all the Saints in glory, had they improved that precious time which the Lord did afford them, who was waiting upon them to do them good, by tendring grace to them day by day, and they rejecting all the motions of his spirit: and despised his grace and mercy offered them, and so may blame themselves, and not him: O how will this strike to their hearts think you, when they consider their loss, and themselves the cause thereof, and now are lost creatures for ever; how will this aggravate their wo? O consider this all you that forget God, before it is too late, while you have time, and while it is called to day, harden not your hearts, left you fall into the anger of God, so he swallow you up in his wrath, into that terrible condemnation; for our God is a consuming fire.

Seventhly, They shall receive every one according to their deeds and their wickedness; then those that have been most vile, shall receive according to their vileness, the proud shall receive according to their pride; for terrible is that God that judgeth them: so much covetousness, so much wrath; so much drunkenness, so much of the anger of God shall be powred upon them; so much swearing, so much payment for oaths; so much whoring, so much torment; so much pleasure in the world, so much displeasure and sorrow; so much honour in the world, so much dishonour with God; and look how much they have been per-

perſecutors of the Saints and people of God, ſo much they ſhall be perſecuted; for thus ſaith the Lord, I will meaſure unto them according to their work. Now will the Lord call all their wickedneſs into remembrance, which have been forgotten ſo many hundred of years, but now are called to remembrance; for though he ſuffered them long, yet now he will pay them home at laſt: and this will be an aggravation of their condemnation.

Eightly, Their worm ſhall never die, nor the fire of Gods wrath ſhall never be put out; for he ſuffered them for a moment, to delight themſelves in ſin, but he will puniſh them for ever, and this is the aggravation of all, that there will be no end of their ſorrow, no time of releaſment, no more hope of mercy, no more offers of grace, never to look for any releaſment, no eaſe of their puniſhment, no comfort in their ſorrow, no hope of ever having liberty, or to come out of thoſe torments, but ſhall abide the wrath of God for ever, ſo long as God is God, ſo long ſhall his wrath be out againſt ſinne and ſinners, even for ever and ever. Then will the Lord ſhew how great an enemy he is to ſin, and all thoſe that join with ſin, when he ſhall ſet the decree for ever againſt ſin and ſinners, to be tormented in the flames of his wrath, and in the fire of his anger from everlaſting to everlaſting: and thus you ſee that there is a condemnation, and thoſe that will not believe the truth of this I ſhall leave them to their own conſcience, and the great Judge.

Chap.

Chap. 7.

Of Glory.

There is some conceive there is fulnes of glory in this life; but to such I shall say with *Paul*, That if we had our portion onely in this life, we were of all men most miserable: And therefore I shall endeavour to speak a word or two of glory, and shew you some reason wherefore we are not in fulnes of glory, and shew you what it is to be in fulnes of glory.

To be in the fulnes of glory, is to enjoy the fore-parts or face and presence of God and Christ, with all the Saints, and those glorious Angels, to be in their presence, and to reign with them for ever in glory; and so saith the Apostle, When Christ who is our life shall appear, then shall we appear with him in glory, *Col.* 3. 4. And therefore we hope for the glory of God, *Rom.* 5. 2. that we may be glorified together with him, *Rom.* 8. 17. For when the chief shepheard shall appear, then shall we receive a crown of glory that fadeth not away, 1 *Pet.* 5. 4. And now I shall come to reason.

1. We are not in the fulnes of glory in this life, because we enjoy but his back-parts, not his fore-parts; we do not enjoy his presence, where he is in glory with his Angels, for we are not able to apprehend his glory here, much les to be in it, or enjoy it in this life; for we are not in the presence of God, and those glorious Angels in heaven; we enjoy but his back-parts here in his foot-stool, his fore-parts and glory is in the

Throne

Throne, and cannot be seen with mortall eyes.

Secondly, there is a vail over our eies, we see but darkly, as through a glass; we are not able to behold his face and presence, nor to behold his glory; we see him yet but through the promises, we do not enjoy him as he is; his glory would rather affright, than comfort us in this mortal estate, should these mortal eies of ours behold the glory of the Angels, much less the God of glory; for now we see but darkly, as through a glass, but then shal we see him face to face, 1 *Cor.* 13.

Thirdly, we know but in part, and understand his glory but in part; but when that which is perfect is come, then that which is in part shall be done away, and we shall know him as he is, and know all men as we are known of God, which cannot be in this life, to know God and his Saints in glory; and therefore there is not fulness of glory in this life, knowing so little of God, and so few of his Saints.

Fourthly, we seek for glory by patient continuance in well-doing, that we might inherit the promises; now if we were in fulness of glory, we need not seek for it if we had it: But we are seeking for glory and honor, and immortality, with eternal life, and therfore it doth appear we have it not, *Rom.* 2. 3.

Fifthly, we hope for this fulness of glory, and therefore we do not enjoy it, for if we did, what need we hope for it? *Rom.* 5. 2. And Christ in us the hope of glory; now if we had it what need we hope? our hope were at an end, if we had the thing we hope for; to wit, fulness of glory, but you see we have it not, and therefore we hope for it, as not having yet received it.

6. The eye hath not seen, nor the ear hath not

heard, nor since the beginning of the world hath it not been heard; nor none besides God doth know what he hath prepared for them that wait for him, *Esay* 64. 4. And if we have not yet seen, nor heard it, how then do we enjoy it? and if we are not able to conceive of the glory, how then can we be in it? and if none but God know it, then how can we know it?

Seventhly, The Apostle *Paul* had as much of the Spirit of God as any man, except the Son himself, and as glorious injoyments of God, being taken up into the third heavens and saw glory unspeakable, which he was not able to utter nor express; and yet hee saith, If we had our glory onely in this life, we were of all men most miserable, for he looked for a more glorious injoyment than he could enjoy in this life, as you may see 1 *Cor.* 15. 19.

Eightly, The Apostle saith, he was ready to be offered up, and the time of his departure was at hand, he had fought a good fight, and finished his course, had kept the faith, and henceforth was laid up for him a Crown of righteousnes, or glory, and for all them that love his appearing, 2 *Tim.* 4. 6. 7. 8. And the Prophet *David* saith, Oh how great is thy goodnes which thou hast laid up for them that fear thee, *Psa.* 31. 19. whereby you may see it is not in this life, it is laid up for a better life, in a better Kingdom, where we shall be capable to receive it.

Ninthly, The good Apostle tells you, he did so run that he might obtain; for he tells you that hee had not yet attained, neither was he perfect; but this he did, he forgat those things that were past, for he did not dote upon his former goodnes, but was pressing forwards towards the

mark, or prize of glory, that was set before him, 2 *Cor.* 9. *Phil.* 3. for he that is constant to death, shall receive a Crown of life, or glory, *Rev.* 2 10. And thus you see the Apostle was so far from being puffed up with fulness of glory in this life, that he tells us, he is not the man that enjoies fulness of glory, for he was striving for it to make it sure to him in this life, and so to wait for it in a better life, and in a better Kingdom, than he was in hope to enjoy.

Tenthly, The Apostle saith, I desire to depart hence, and to go to Christ, which is best of all, *Phi.* 1. 23. whereby it doth appear, that there is not fulness of glory in this life; for the Apostle saith, In this we groan earnestly, and had rather be absent from the body to be present with the Lord: for while we are present in the body, we are absent from the Lord: and thus you see that the Apostle makes it clear, that while we are present in this body, there is no fulness of glory; and therfore he desired to leave this earthly, to enjoy a heavenly kingdom, which was more to be desired, and abundantly more glorious.

11. That which we see and enjoy here, is but temporal; but that which we do not see, and shall afterwards enjoy, is spiritual and eternal glory, and therfore there is not fulness of glory in this life, 2 *Cor.* 4. 18.

12. When this earthly house of ours shall be dissolved, we shal have a building of God, a house not made with hands, but eternal in the heavens, 2 *Cor.* 5. 2. whereby it doth appear that we are not in fulness of glory.

13. We are not cloathed with our house which is from heaven, whereby we might be made fit to enjoy such a heavenly glory; For while we

are preſent in the body, we are abſent from the Lord, and ſo ſhall be until we are cloathed with our heavenly houſe, which will not be in this life, 2 *Cor.* 5. 2 6. 8.

14. When Chriſt who is our life, ſhall appear then ſhall we appear with him in glory, and then ſhall we enjoy the fulneſs of glory, and not before; and he gives you the reaſon, ſaying, We are dead, and our life, or glory, is hid with Chriſt in God; but when Chriſt who is our life ſhall appear, then ſhall we appear with him in glory.

15. Chriſt is in heaven, and we are in earth, and therefore we are not in fulneſs of glory; for Chriſt ſaith, And if I go to prepare a place for you, I will come again and receive you to my ſelf, that where I am there you may be alſo, and while we are abſent from Chriſt, who is in heaven in glory it ſelf, how then have we fulneſs of glory?

16. Theſe vile bodies of ours are not yet changed like unto his glorious body, we are not yet made partakers of that divine nature, till this mortal, ſhall put on immortality, and till this corruptible, ſhall put on an incorruptible; and this natural become a ſpiritual; and then ſhal we be like him as he is, but this will not be in this life, and therefore we look for it in another life, *Phi.* 3. 21. 1 *Cor.* 15. 44. 53. 54.

17. We are not in the Throne, we are but in the foot-ſtool, we are not in heaven, the fulneſs of glory; for Chriſt is entered into his glory, *Luke* 24. 28. that is into heaven where his glory is, *Act.* 1. 22. *Heb.* 4. 14. and we alſo ſhall be in heaven, for there our glory is, *Coloſſ.* 1. 5. having in heaven a better and induring ſubſtance,

Heb.

Heb. 10. 34. and therefore we desire a heavenly Kingdome, rather than an earthly, *Heb.* 11. 28. which is reserved for us in heaven, 1 *Pet.* 1. 4. So that you see there is not a fulnes of glory in this life.

18. We are not yet risen from the dead until the resurrection of the dead, and therefore we are not in fulnes of glory; for as we have born the image of the earthly, so also shall we bear the image of the heavenly, when these vile bodies of ours shall be raised up, and made like unto his glorious body, which will not be in this life.

19. We do not yet reign with Christ, and therefore we are not in the fulnes of glory; we are not yet entered into our inheritance, to be Kings, and Priests, and to have the immortal Crown, where is that glory that we enjoy? are we not persecuted on all sides? are we not accounted as the vilest of Creatures? but the Saints shall reign in glory, and then shall all oppositions be trampled under their feet; they shall be Kings and Priests, and be crowned, and shall live and reign for ever with God the Father, and with Jesus Christ his Son, with those glorious Angels, and with all the Saints in glory; but this glory is yet to come, we are yet waiting for it.

20. If we were in fulnes of glory, there could nothing be added to our condition, for we should be perfect, we should not need any thing to make our condition glorious; but the best of us find abundance of spiritual wants, we want Spiritual joy, and Spiritual peace; we want that Spiritual union and communion with our God, we have not

that assurance in the promises, but we might have more, for we cannot have the fulness of glory in this life, it is laid up for us in a better life.

Lastly, mortality will tell thee, oh vain man, that thou art not in the fulness of glory; shalt thou not dy? and where will thy fulness of glory be then? that will tell thee, thou art not perfect; if thou art in fulness of glory, why dost thou dy? why dost thou hunger and thirst? why dost thou eat, and cloath thee? why art thou subiect to cold, and nakedness? and why dost thou complain of wanting, if thou wast perfect thou couldest not want any thing? for didst thou posses all things, how couldst thou want any thing? O thou vain man, thy condition tells thee thou wanteſt, but thy proud heart tells thee thou art full; thy condition tells thee, that thou wanteſt all things, but thy proud heart tells thee, that thou wanteſt nothing; thou sayeſt that thou art in the fulness of glory in this life, but death will tell thee that thou wanteſt glory; and dost not thou slight the glory to come, when thou sayeſt, here is fulness; for none but God alone knows the fulness of glory, and yet thou doeſt? Oh vain man, I counsel thee to buy eye-salve, that thou mayeſt see thy want of fulness of glory, for if thou dost not now, thou wilt when it is too late; And now in the next place I shall speak a word or two of glory, because I know that many have deceived themselves with the word (*glory*;) Now there is divers kinds of glory, for there is a glory of the two Covenants, for if the administration of Condemnation was glory here, how much more shall the ad-

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miniſtration of Righteouſneſs exceed in glory? And God revealeth himſelf from the glory of the firſt, to the glory of the ſecond, from glory to glory, 2 *Cor.* 3. 7, 8, 9, 10. There was a glory of *Moſes*, for the Children of *Iſrael* could not behold his face for his glory, 2 *Cor.* 3. 17. There was a glory of *Salomon*, and yet the graſs of the field, called the glory of *Salomon*, *Mat.* 6. 29. and a glory of man, but all the glory of man is as the flower of the field, 1 *Pet.* 2. 24.

There is a glory of the Sun, and of the Moon, and Starres, for they differ in glory, 2 *Cor.* 15. 41. and glory to him that worketh good, and to every man that worketh good, glory, *Rom.* 2. 10. There is a glory in the Law, *Rom.* 12. 23. and the Goſpel is called glory, 2 *Corinth.* 4. 4. And there is a vain glory, *Galat.* 5. 26. There is a glory of the Saints, *Epheſ.* 3. 13. and a glory in affliction, and then there is a glory of the Church, *Epheſians* 5. 21. and there is a glory in their ſhame, *Philip.* 3. 19. the Saints were the glory of the Apoſtles, 2 *Theſſal.* 1. 20. There is a glory of the Whore, *Reveal.* 18. 7. and there is a glory of the Gentiles, *Reveal.* 22. 24. for the Gentiles ſhall bring their glory to the Saints, *Reveiat.* 1. 26. alſo there is an earthly glory, and there is a heavenly glory; a glory in Grace, and a glory in Glory; and that is the glory of all glories.

Chap. 8.

Of Faith.

NOw the text saith, The just shall live by his faith, and therefore I shall endeavour to speak a word or two of Faith; it is that whereby we live in grace, and it is that whereby we are carried on to glory; now there is a faith of the History; and there is a faith of the Mystery, there is a faith of Miracles, and there is a legal faith; there is a temporary faith, and an Evangelical faith; and the last is most excellent, being the faith of the Gospel, that carries us on to salvation; and in the next place I shall shew you what faith is.

Now faith, or beleef, is an obedience to, or a living in all the commands of the Gospel to salvation; now it doth appear that faith, or beleef, is obedience, because unbelief is counted rebellion, or disobedience, for such as believe and obey are justified; *John* 3. 36. for he giveth the Holy Ghost to those that obey him, *Act.* 5. 32. And know you not that to whom you yield your selves servants to obey, his servants ye are to whom you obey, whether of sin unto death, or of obedience to life, *Rom.* 6. 16. and ye have purified your selves in obeying the truth? 2 *Pet.* 1. 22. and thus you see faith, or obedience, justifieth the creature, for thereby he is justified, and such as are unbelievers, and disobedient, are condemned, when Christ shall come in flaming fire, to render vengeance to those that obey not the Gospel, 2 *The.* 1. 8, for to those that are disobedient Christ is a

ſtone to ſtumble at, and a rock to be offended at, to ſuch as ſtumble at the Word, being disobedient, and obey not that whereon they were ſet, 1 *Pet.* 2. 7, 8. that all thoſe might be damned which obey not the truth, but obey unrighteouſneſs; 1 *Theſſ.* 2. 10. 12. and thus you ſee that faith, or belief is obedience, and rebellion or unbelief is diſobedience; now the great controverſie will be, whether it is Chriſts work or the Creatures work to act faith; now the greateſt part hold, that it is Chriſts work to act faith, and ſome few hold that is is the Creatures work to act faith; now the greateſt part can never be in the beſt way, and therefore I ſhall ſide with the leſſer part, for they ſay, the fault is in the Creature that he doth not believe, and the greateſt party ſay, it is not the Creatures work to believe, it is Chriſts work to act faith, and ſo they lay all the unbelief upon Chriſt; and therefore I ſhall prove that it is the Creatures work, and not Chriſts, to act faith.

And firſt, it is the Creatures work to believe, becauſe Chriſt hath done his work, for Chriſts work was to obey the commands of his Father, and to ſet forth ſuch a way to the world as they were to ſtand to, and to eſtabliſh that way for life and death; and this was his work enjoyned him from the Father, which he did in ſetting down the mind of the Father, in all things that were neceſſary to ſalvation, which he did, and ſealed the Doctrine of the Father with his blood, and did his work, and therefore he ſaith, If you keep my commandements, ye ſhall abide in my love, as I have kept my Fathers commandements, and abide in his love, *John* 15. 10. Chriſts work was to obey the commands of the Fa-

Father; and our work is to obey the commands of the Son, and therefore it is our work to believe, and not Christs.

2. That Christ hath done his work will appear, because Christ is entered into his rest, and sure he did not enter before he had done his work; for he said, He had finished his course, and done all things that the Father commanded him, by perfecting the way of Salvation to all the world, and giving commandement unto his Apostles, to establish that Gospel to the whole earth, and all things as he had commanded them, as you may see, Mat. 28. *Acts* 1. 2. and when he had finished his whole work he ascended to the Father, and is entered into his rest, *Heb* 4. saying, To him that overcometh will I grant to sit with me in my throne, as I also overcame, and am set down with my Father in his throne, *Rev.* 3 21. and therefore it doth appear, that it is not Christs work to act faith in the Creature, except you will call him in question from his rest, which I think you dare not.

3. If it be Christs work to act faith in the Creature, then the fault will lie in Christ, that the Creature doth not believe; and then the Father may question the Son for all the unbelief in the world, seeing you say, it was Christs work to act faith in the Creature, then all the fault will lye upon him; for if he had acted faith, the Creature should have believed, and so the Father might call the Son to an account for all the unbelief of the Creature; and what is this think you, but to pluck Christ out of his throne, and to take him from his rest.

4. If it be Christs work to act faith in the Creature, then the Creature hath a good excuse, and may say, there is no cause wherefore he should be condem-

condemned for not believing, seeing it was not his work to believe: but the fault was in Christ, who did not act faith in him; and therefore he was not to blame, because it was not his work to believe, but Christs work; and therefore no reason he should be condemned for anothers fault, and so you would excuse the Creature, and condemn Christ.

5. Christ doth not act faith in the Creature, because he shall judge the Creature for not believing, for it was improper that he should be the Judge that were in the fault, and condemn the Creature for not believing, when it was never his work to believe; and so the Creature might reply unto the Judge, that he did condemn him falsely, to condemn the Creature for not believing, when it was Christs work to act faith, and not the Creatures; and thus you see what sad effects would follow this Tenent, that it is Christs work to act faith in the Creature.

6. If it be Christs work to act faith in the Creature, then he should be by that a respecter of persons, because he acts faith in some, and not in others; and yet condemns them for not doing that he should do himself, being his work to act faith, and not the Creatures; what a respecter of persons would he appear to be then, to leave the greatest part of the world under condemnation for his own default, because he did not act faith in them, whereby they might be saved? Oh what a partiall Judge would you make him by this tenent! doth not the Scripture tell you, that he is no respecter of persons, and that he shall judge every man according to his works? Acts 10. 34. Rom. 2 11.

7. If it be the work of Christ to act faith in the Crea-

Creature, then what ſhall the Creature be condemned for at the laſt day? ſhall the Creature be condemned for not doing good, when it was never the Creatures work to do good; if it were Chriſts work to act all the good in the Creature, and ſo few do well, then he did intend the reſt ſhould do ill, becauſe you ſay it was his work to act the good, and not theirs; and how then can he judge them for doing that he did intend they ſhould not do? for either he did intend they ſhould do well or ill; But if he had intended they ſhould have done well, he would have acted good in them; but he did not act faith in them, and therefore he did intend they ſhould do ill; and ſo by this you would make Chriſt the author of all the wickedneſs that is committed, ſeeing as you ſay, it was not in the Creatures power to act good; and if ſo, then what ſhall the Creature be condemned for, for doing the will of God? And thus you ſee, how ill thoſe repay God, that hold that God or Chriſt acts faith in the Creature.

8. If it be Chriſts work to act faith in the Creature, then why doth he exhort them to believe, ſeeing it is his work, and not theirs? they might have replied to him, ſaying, Why doſt thou preſs us ſo to believe and act faith, ſeeing it is thy work and not ours?

9. Why doth he upbraid them for not believing, ſaying, Woe be to *Coraiſm* and *Bethſada*, if it were his work to believe and obey, and not theirs? Why doth he threaten them, if the work were his, and not theirs, and lay ſuch woes upon them?

10. It is ſaid, He marvelled at their unbelief, *Mark.* 6.6. And why doth he marvell at their un-

unbelief, if it were his work to act faith, and not theirs?

11. It is said, He could not do many great works in his own Country, because of their unbelief: And what should hinder him, if it were his work to believe and act faith in them, and not theirs, could their unbelief hinder him? *Mat.* 13. 58.

12. It is said, That the Israelites were broken off through unbelief, *Rom.* 11. 20. Now how could they be broken off through unbelief, if it were not their work to believe; if it be Christs work to believe and act faith in them, then how could they be broken off, seeing it was Christs work, and not theirs?

13. It is said, If they abide not still in unbelief, they shall be graffed in: And how can their unbelief hinder them? if it were Christs work to act faith, and not theirs, then how could their unbelief hinder them?

14. They entered not in because of unbelief; and how could that be? if it were not their work to believe, then how could their unbelief hinder them? *Heb.* 3. 19.

15. The Apostle saith, Brethren take heed lest there be in any of you an evill heart of unbelief to depart from the living God, ver. 12. And how could their unbelief hinder them, if it were Christs work to act faith, and not theirs?

16. It is said, The fearful and unbelieving shall have their portion in the lake, *Rev.* 21. 8. And why should they be punished if it were not their work to believe? if it were Christs work to act faith, and not theirs, should they be punished for Christs not acting faith? And thus you see how weak this tenet of theirs is, that holds it is Chiists work

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to act Faith, and not the Creatures; and so lay all the unbelief in the world upon the back of Christ, and so would make him stand at the Bar of Justice, as the cause of all the unbelief in the world.

And now in the next place, I shall prove that it is the Creatures work to believe, for these reasons.

First, because he gives the Creature ability to believe, for he makes him a reasonable Creature, and gives him knowledge and understanding to do such a work as he requires of him; for if he should require the Creature to do such a work, as he knew the Creature were not able to do, it were unreasonable to require it, because he knew the Creature was not able to perform it; but he every way condemns the Creature for not doing good, and therefore it doth appear he gives the Creature ability to do good, and that I shall prove, for these reasons.

First, because he gives the Creature free choice, as in all the Scripture, as, I have set before you life and death, chuse you which you will, as you may see, *Deut.* 30. 19. And chuse you whom you will serve, for I and my house serve the Lord, *Josh.* 24. 15. And when they chose strange gods, then was war in the gate, *Judg.* 5. 8. And the Lord said unto *Salomon*, because thou hast chosen wisdome before riches and honour, I will give thee wisdom above all that were before thee, or that shall follow after thee, 1 *King.* 3. 11. And *David* had chosen the way of Gods commandements, *Psal.* 109. And saith the Lord, they shall call, but I will not answer, because they hated knowledge, and did not chuse the fear of the Lord, *Prov.* 1. 28, 29. And thus you see the Lord putteth the Crea-

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ture to his choice: now the Lords putting the Creature to chuſe, and the Creatures chuſing either good or evil, doth make it appear that the Creature hath ability; or elſe, if the Creature had not ability, why doth the Lord condemn the Creature for not chuſing good? and Chriſt ſaith, *Mary* hath choſen the better part; and his ſervants you are to whom you obey; whereby it doth appear, they had ability to obey either good or evil: for if they had not ability, when they do evil, to do good; then how could they be condemned for not doing good, ſeeing they had not ability to do otherwiſe?

2. He gives the Creature ability to believe, becauſe he charges the Creature with rebellion for not believing, ſaying to the people of Iſrael, How often would I, and you would not; And ye will not come to me, that ye might have life; And he that believeth not, is condemned already; And the unbelieving ſhall have their portion in the lake of fire; and many Scriptures more: whereby it doth appear, that the Creature hath ability to believe; or elſe how could the Creature be charged with rebellion for not believing, if it had not ability to believe?

3. Thoſe that do not believe, are ſaid to reject the mind of God, as *Acts* 7. 51. Ye have always reſiſted the Holy Ghoſt, and ſeeing you reject ſo great ſalvation, loe we turn to the Gentiles, and to thoſe that alſo ſay, Chriſt is a ſtone to ſtumble at, and a rock to be offended at, 1 *Pet.* 2. 7. And by this it doth appear, that the Creature hath ability to believe and obey; or elſe how could it be ſaid that they rejected the mind of God? if they had not the ability to obey his mind, how could they be ſaid to reject it?

4. Chriſt

4. Christ doth not detain and hinder men from believing, and therefore he gives them ability to believe; for if he doth not, then he hinders them from believing; but he doth not hinder men from believing, and therefore he gives them ability to believe. Now you will not say that Christ hinders any man from believing, will you? and if you say he doth not give them ability, then you will lay the fault upon Christ, and not upon the Creature; for if he doth not give them ability to do well, then he doth intend the Creature should do ill, which were wicked to say; and therefore it doth appear, that he gives the creature ability to believe.

5. Christ commands men to believe, and therefore it doth appear that he gives them ability to believe; for this is the commandement of God, that we should believe in his Son, and he that doth not, makes God a liar, even because he believes not in the Son of God, 1 *John* 3. 23. ver. 5. 10. and this was the teaching of Christ and his Apostles, to teach men to believe in all their preaching; now doth God command men to believe in his Son, and not give them ability to believe? then how can he condemn them for not believing, if they were never able to believe? But God never gives a command, but he gives ability to believe and obey his command, or else how could the Creature be judged for breaking his commmands, if he never was able to keep them.

6. It doth appear that Christ gives the Creature ability to believe; because he layes the fault upon the Creature for not believing; for the text saith, He marvelled at their unbelief, and he could not do many great things in his own Country, because

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of their unbelief; and he came to his own, and his own received him not; and he upbraided them for their unbelief; and many places more might named, whereby it doth appear that they had ability to believe, or else how they could be in fault, if they were not able to believe? but Christ laies the fault upon the Creature for not obeying, and therefore it is clear that the Creature hath ability to obey.

7. Christ gives the Creature ability to believe, because he doth condemn the creature for not believing, saying, He that believeth not, is condemned already, because he believeth not in the Son of God, Ja. 3. 18 and he that believeth not in the Son, the wrath of God abideth on him; and by this it doth plainly appear, that it is not Christs work to act faith in the creature, but the creatures work to believe, and act faith; because the creature is condemned for not believing; and if the creature be condemned for not believing, then it must needs follow, that the creature hath ability to believe: for either the creature is condemned for something, or nothing: now if the creature had not ability to believe, then it is condemned for nothing, for not doing that it was impossible to do, and that it never had ability to do; but you see the creature is condemned for not believing, and therefore it doth appear that the creature hath ability to believe; because it is condemned for not doing something that it might have done, and that is, for not believing.

8. It doth appear that the creature hath ability to believe and obey, because the creature is condemned as an unbeliever; for the creature could not be condemned as an un-

believer if it never had ability to obey.

9. Those Creatures that believe and obey, are justified by believing, for all that ever they have done, *Act.* 13. 39. and those that do not believe, are condemned; and by this it doth appear, that it is the Creatures work to believe, and that the Creature hath ability to believe, or else how could he be condemned as an unbeliever?

10. Our believing, or not believing, is never imputed into Christ, but unto our selves; for *Abrahams* faith was imputed to him for righteousness, and the just shall live by his own faith; so that our believing is never imputed to Christ, but to us; for if our believing were imputed to him, then it would follow that our unbelief would be imputed to Christ also, and so by that we should make Christ a believer, and an unbeliever also, which is most absurd; for the faith and obedience of the creature is imputed to the creature, and not to Christ; and also the unbelief and disobedience of the creature is imputed to the creature, and not to Christ; so that it is plain, it is the creatures work to believe, because both obedience and disobedience are imputed to the creature.

11. Such as shall be judged at the last day, shall be judged for their disobedience; now if it were Christs work to act obedience in the creature, then what shall the creature be judged for, for Christs not acting obedience? for then the creature would be freed, if it were not his work to obey, but Christs work; but the creature shall be judged, and not Christ, and therefore it is plain, that it is the creatures work to obey.

12. The Apostle saith, the just shall live by his

his faith, or obedience; and that creature that is lifted up above faith and obedience, my ſoul ſhall have no pleaſure in him, ſaith the Lord: and therefore it doth appear, that it is the creatures work to act faith and obedience, for that is his ſpiritual living in Grace, whereby he ſhall come to glory, and receive the end of his faith, the ſalvation of his ſoul. And thus I have endeavoured to clear my Maſter Chriſt, that the diſobedience of the creature ſhall not be laid upon him, it being the creatures work to obey, and not his; and that thereby all men may know their duty, that it is their work to obey the Goſpel, and not his; and that their not obeying the Goſpel ſhall not be laid to the charge of Chriſt, but that all men ſhall know it was their work to obey, and not his; and ſhall be condemned at the laſt day for their not obeying.

CHAP. 9.

Of the Reſurrection.

IN the dayes of Chriſt and his Apoſtles there were ſome Sadduces that denied the Reſurrection of the dead, *Acts* 23. 8. and ſo there are in theſe dayes, ſuch as hold there is no Reſurrection, but in this life; and ſuch are in but a ſad condition, whoſe hope are periſhed from the Land of the living, and go out of this world, worſe than they came in; for when they came into this world, there was ſome hope in them to receive a better world, but now the death of theſe men is worſe than their birth, and beginning, but the Reſurrection is that which is deſired of all the

Saints, hoping and longing for the day for their Redemption, to wit, the reſurrection of the dead; for then the Saints ſhall enter into their inheritance which was prepared for them from everlaſting time; and therefore for my own comfort, and for the comfort of the Saints, I ſhall endeavour to ſpeak a word or two of the reſurrection; and firſt I ſhall prove that there is a reſurrection, and then I ſhall ſhew how we ſhall be raiſed.

Now the reaſons to prove that there ſhall be a reſurrection are theſe:

Firſt, God doth declare to all the world, that he did not intend the creature ſhould dye for ever; becauſe he ſent his Son to declare to the contrary, that all men ſhall riſe, and that he is the reſurrection of the dead, *John* 11. 25. and the firſt fruits of them that ſleep; and that as he was raiſed from the dead, ſo ſhall all men be raiſed by the ſame power, and ſhall conquer and trample death under their feet.

2. There will be a reſurrection, that God may manifeſt his great power to all men in raiſing them from the dead, that thereby it may be ſeen how glorious he is in all his undertakings, in ſo wonderful an act, as to raiſe them from the dead, by his glorious power, which will be manifeſt at that day.

3. That he might fulfill his promiſes, who hath promiſed that we ſhall ſee him as he is, and ſhall injoy his face and preſence in the Throne of his glory, with that glorious company of Angels, that attend his preſence to behold his beauty, and to joy in his preſence, where is fulneſs of joy, and pleaſure for evermore.

4. There ſhall be a reſurrection, that he may give

give unto every one according to his works, and reward the Saints with bleſſing, and the wicked with curſing, and to give to every man according to his deſert.

5. There is a reſurrection, becauſe that God hath promiſed to reſtore the Creation to its firſt purity, in making a new heaven, and a new earth, wherein ſhall dwell righteouſneſs, and to make his power and glory appear, as at the firſt.

6. It hath been the belief of the Saints, that there ſhall be reſurrection; *Iob* ſaith, I know that my Redemer liveth, and that he ſhall ſtand at the latter day upon the earth, and though this fleſh be deſtroyed with worms, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine eies ſhall behold him, though my reins be conſumed within me, *Iob.* 19. 25, 26, 27. and then ſhall the gates of death be opened, *Iob.* 38. 17. And *David* ſaith, Thou ſetteſt me before thy face for ever, *Pſ.* 41. 12. And *Eſay* ſaith, Thy dead men ſhall live, together, with my dead body ſhall they ariſe; Awake and ſing ye that dwell in the duſt, for the dew is as the dew of herbs, and the earth ſhall caſt out her dead, *Eſay* 26. 19. And the Apoſtle to the *Heb.* 11. doth recite a Catalogue of the Saints, who all died in the faith, and confeſſed that they were ſtrangers and pilgrims on the earth, that they might obtain a better reſurrection, as verſe 23. 35.

7. If there be no reſurrection, then the faith of the Saints is void, and all their hopes are periſhed, and their glory is at an end, and they all as loſt creatures, and their condition very ſad.

8 If there be a no reſurrection, then the Saints have loſt their reward, and all their labour is

in vain, in seeking for a better kingdom, and a better inheritance; for if there be no Resurrection, then there is no heaven, nor no glory after this life; then we shall never injoy the presence of God and Christ, nor those glorious Angels, nor the heaven of glory.

9. If there be no Resurrection, then the wicked shall be in a better estate than the godly, for they have had their Portion in this life, and have glutted themselves with the pleasures of this world, and have had all the delights of the sons of men, and have satisfied their hearts to the full; and the people of God have weaned themselves from all the pleasures and delights of this world, and have lost all the glory thereof, and have been despised of all men in hope of a better life; and all in vain, if there be no Resurrection.

10. If there be no Resurrection, the wicked shall never be punished, for all the wickedness that they have acted against the Lord; then they will never be called to account for all their blaspheming his glorious Name, their swearing, and cursing, their drunkenness and whoredome, with their shedding of innocent blood, their wicked pride and baseness, with all their abominations; if there be no resurrection, this is the day they look for, then they might commit all wickedness with greediness; for what should they fear, if there be no Resurrection?

11. If there be no Resurrection, then the Devils shall not be punished, for they are reserved in chains of darkness till the great day; but if there be no resurrection, then there will be no judgement, and so they will never be punished; and they would not cease to reign, nor enjoy their wicked power for ever: then what need the Divels fear and tremble? if there be no resurrection, they need not fear any judgement to come.

12. If

12. If there be no Reſurrection, then we may live as we liſt, and enjoy all the pleaſures we can in this life, to enjoy the ſight of our eyes, and the deſires of our hearts, and eat and drink, and be merry, for to morrow we die, and ſo all our glory is at an end; for then we have onely our portion in this life; if there be no reſurrection, then all our glory is at an end.

13. Thoſe that hold this Tenet; to wit, that there is no Reſurrection; whether do not they queſtion whether there be a God? for if there be no Reſurrection, then they may queſtion whether there be a God, or if there be a God, yet he is not able to perform his promiſes; for he hath made many large promiſes that there ſhall be a Reſurrection, but he is not able to perform it, for there ſhall be nones and what do theſe men elſe but queſtion God, and the power of God? whether is not this blaſphemy think you, in the higheſt nature? and whether ſhall not this great God one day judge ſuch Sadducés as theſe are?

14. Whether do not thoſe that deny the Reſurrection, queſtion all the Prophets and Apoſtles, and that which they ſpake by the mouth of God in all their doctrine, ſpeaking of the Reſurrection, and the day of judgement, and preaching the judgements of God againſt wicked men, which was a great part of their doctrine in all their preaching? and whether do not thoſe that deny the Reſurrection, queſtion all the reſt of their doctrine to be falſe, by this their Tenet of denying the Reſurrection? for if their doctrine of the Reſurrection be falſe; then why may not you alſo queſtion all the reſt of their doctrine to be falſe? for deny the doctrine of the Reſurrection, and you may as well deny

all the rest: but how vile and wicked this Tenet is, let all wise men try and judge.

15. Whether is not this a most Athiestical Tenet, to deny the Resurrection? and whether is not this the same that the Atheists hold in 2 *Pet.* 3. 4. saying, Where is the promise of his comming, for since the Fathers fell asleep, all things continue as they were, from the beginning of the Creation, and being ignorantly willing of this their wicked Tenet, not knowing that One day with the Lord is as a thousand years, and a thousand years as one day; for the Lord is not slack of his comming, as some count slackness; but is long suffering to us ward, not willing, or consulting that any should perish, but that all men should come to a change, ver. 8. 9. And thus you see there were such Atheists in the Apostle times, who were wilfully ignorant of the Resurrection, and the comming of Christ; but this shall be the perdition of ungodly men, to their utter destruction; and now I shall further prove that there is a Resurrection.

1. Christ will tell thee, that there is a Resurrection, when he saith, I am the resurrection and the life, *John* 11. 25. that is, he is an infallible testimony of the Resurrection, in being risen from the dead, and hath trampled death under his feet, and hath shewed us, that as he rose from the dead, so also shall we be raised up by the same power; and when he was asked a question concerning Marriage, he told them, they erred, not knowing the Scripture, and the power of God; for in the Resurrection they neither married, nor were given in marriage, but were like unto the Angels of God in heaven, *Mat.* 22. 29,30. And as touching the resurrection, have you not heard in the Prophets what God spake, saying, I am

the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*; now God is not the God of the dead, but of the living; and that the Saints shall be recompenced at the resurrection of the just, *Luke* 14. 14. and that they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they do anymore; for they are equall with the Angels, and are the children of God, being the children of the resurrection, *Luke* 20. 34, 35, 36. and *Moses* shewed you at the Bush of the resurrection, ver. 37. And Christ saith further, Marvel not at this, for the hour is coming, when all that are in the Graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evill to the resurrection of condemnation, *Joh.* 5. 28, 29. and thus you see the words of Christ, which are sufficient to satisfie any reasonable man that there is a resurrection.

2. Christs Apostles will tell thee, that there is a resurrection, of which they are witnesses, *Act.* 1. 22. Preaching through Jesus the resurrection of the dead, *Act.* 4. 2. and for which doctrine *Paul* was called in question for preaching the resurrection, *Act.* 24. 22. For since by man came death, by man also came the resurrection of the dead, 1 *Cor.* 15. 22. and therefore the Apostle pressed forward, that he might be made partaker of the glory of this resurrection, *Phil.* 3. 10, 11. and this was a principle of the Gospel that they taught, as you may see, *Heb.* 6. 2. And in the 11. *Heb.* the Apostle sheweth you an epitome of the glorious Acts of the Saints of former times, what they under-went, that they might obtain the glory of a better resurrection, *Heb.* 11. 35. And so we are begotten to a lively hope, by the resurrection

of

of Jesus Christ, 1 *Pet.* 1. 3. For God hath both raised up the Lord Christ, and will also raise up us by his own power, 1 *Cor.* 6. 14. And knowing that God the Father, which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you, 2 *Cor.* 4. 14. and thus the Apostles clear the truth of this doctrine, that there is a resurrection.

3. The day of Judgement will tell thee, that there is a Resurrection; and thus saith the wise *Solomon*, For God shall bring every work into Judgement, with every secret thing whether it be good or evil, *Eccles.* 12. 14. And therefore Christ saith, It shall be more tolerable for *Sodome* and *Gomorrah* in the day of Judgement, than for those that reject the Gospel, *Mat.* 10. 15. And I say unto you, that for every idle word that men shall speak they shall give account thereof in the day of judgement; for by thy words, thou shalt be justified, and by thy words, thou shalt be condemned, *Mat.* 12. 36, 37. And saith Christ, The words that I have spoken shall judge you at the last day, *John* 12. 48. And therefore Christ is ordained of God to be a Judge of the quick and the dead, *Acts* 20. 42. For God hath appointed a day in which he will judge the world in righteousness, by the man Christ whom he hath appointed, *Act.* 17. 31. And the disobedient, or wicked, treasure up wrath against the day of wrath, and revelation of the righteous judgement of God, *Rom.* 2. 5. And when God shal judge the secrets of men by Jesus Christ according to my Gospel, *Rom.* 2. 16. And we shall all stand before the judgement seat of Christ, *Rom.* 14. 10. For to this end Christ hath dyed and rose again, that he might be the Lord both of the dead and living, verse 9. For we must all appear before

the

the judgement seat of Christ, that every man may receive according to that he hath done in the body whether it be good or bad, 2 *Cor.* 5. 10. And it is appointed for all men once to dy, and after that commeth judgement, *Heb* 9. 27. And *Enoch* the seventh from *Adam*, prophesied of this, saying, Behold! the Lord commeth with ten thousand of his Saints to execute judgement upon all, *Jude* 14, 15. For the Lord knoweth how to deliver the godly out of temptation, and reserve the unjust to the day of judgement to be punished, 2 *Pe.* 2 9. And the Angels are reserved in chains of darkness until the judgement of the great day, *Jude* 6. And thus I have shewed that there is a judgement. For it is appointed for all men once to dy, and after that, commeth judgement; and therfore it is clear that there is a Resurrection.

4. Thy conscience will tell thee, O vain man! that there is a resurrection; for doth not thy conscience tell thee, that thou must one day give account for all thy vain thoughts, words and actions, and that thou must appear before the great judge? examine thy conscience and it wil tel thee, and be as a thousand witnesses against thee; thou hast the testimony within thee, that wil testify against thee that there is a resurrection, and judge thee one day, if thou continuest in that wicked opinion, thy conscience will tel thee at thy death, there is a resurrection; thou canst not one day stop the mouth of conscience, when it shall come and witness against thee for all thy wicked acts, and thus you see it is clear that there is a Resurrection; and now I shall speak a word or two when it shall be.

1. But now for the set day or hour of this Resurrection, or Judgement, it is too high for a finite

nite creature to know; For it is not for us to know the times and seasons that the Father hath put in his own power, *Act.* 1.7. For of that day nor hour knoweth no man, no not the Angels, nor the Son himself till it be revealed to him, *Mat.* 24. 36. And therefore I shall not dare, as some have foolishly done, to prescribe or set forth the day of this Resurrection or Judgement.

2. The Fathers and learned Doctors of the times in former ages, have conceived this day of the Resurrection or Judgement to be at the end of six thousand years, but this is but their Judgement; and I shal also, under the favour of the learned, give my judgement, as desiring to see further, because God hath promised to manifest more light in the latter daies, and also because I stand upon the shoulders of my fore-fathers, and therefore may see further. Now I conceive, that as God was six dayes finishing the works of Creation, and the seventh day was a Sabbath of rest, that there is a glorious, spiritual meaning in all this, or else God could aswel have finished his works in one day as in six, and therefore there must be some other meaning in all this, which I conceive to be this; That as God the Father was six daies labouring in the works of Creation, and finished his works in six daies, and rested the seventh day; it holds forth thus much, that the Sons and Daughters of men, with the creatures also, should be in commotion and hard labour for six thousand years, and that in these six thousand years he will end all war and strife, and that within these years he will shake all Nations, *Hag.* 2.7,8. and will overthrow the pride, and vain-glory, and false confidence of all Nations, and will shake them off their fleshly glorying, and

beat

beat down all their ſtrong holds, and every fenced wal, *Eſay* 2. and all Nations ſhal lie open and naked, and ſhall have their fil of fighting, and ſhall ſee their vanity, and ſhall deſire to be at reſt, and ſhal beat all their weapons of war in peeces, and there ſhal be a ſpirit of love and union eſtabliſhed in all Nations, neither ſhall they learn war any more, but every man ſhall ſit under his own Vine, and under his own Fig-tree, and none ſhall make them afraid; for the mouth of the Lord hath ſpoken it, *Eſay* 2. *Mic.* 4. and then ſhall the fulneſs of the Gentiles come in, and the Jewes ſhall be called, and the glory of the people of Iſrael ſhall be ſet up, and they ſhall injoy their former inheritances, to wit, the Land of *Canaan*, and all the glory thereof, and the Lord will end the hard labour and travel of all Nations, and all Nations ſhall ſit down at reſt: And this I believe the Lord will do in the ſix thouſand years; for he hath ſeen the ſore labour and travel of all Nations, and of every creature, and he doth intend to give them a Jubilee, or Sabbath of reſt; and the ſeventh day, or ſeventh thouſand years, will be a reſt to all Nations, and to every Creature, from that ſore labour and travel; and all pride and covetouſneſs ſhall be done away in thoſe daies, and the deſire of all Nations ſhall come to ſeek the Lord, and to ſeek the waies of Sion; and the Lord will extend peace to all Nations like a mighty River, *Eſay* laſt, *Revel.* 21. *v.* 22. And the Lord ſhall ſpeak to the heaven above, and to the earth below; and all fruits of the Earth ſhall come in abundance, and there ſhall be a fulneſs of all the fruits of the earth, for the Winter ſhal be like the Summer, and fulneſs ſhal be upon all the Earth, for it is the Lords Jubile or Sabbath of reſt to all Nations. 3.

3. This Resurrection shall be at the last day, in the last age, or generation, when the number of Gods account is up, and the last generation shall be brought up, for that is the number of Gods account when the last generation is on foot, For the Gospel must be preached to all the world for a witness to all Nations, and then shall the end come, *Mat.* 24. 14. For it doth appear, that Christ shall not come until the restauration of all things that are written in the law and the Prophets, and that there shall be a new heaven, and a refining of all things before his glorious appearing, with that glorious company, and heavenly host, whom the heavens must contain until that time, till all things be refined, as you may see, *Acts* 3. 20. 21. For it doth appear, that the Resurrection shall not be until the new heavens, and new earth, and that they shall be refined, and come forth of the new earth; and that we shall not rise before, doth appear by Scripture, which saith, That man lyeth down, and riseth not till the heavens be no more, or dissolved, they shall not awake, nor be raised out of their sleep, *Job.* 14. 22. And of old hast thou laid the foundation of the Earth, and the heavens are the work of thy hands, and they shall perish, but thou shalt stand, and they shall all of them wax old as a garment, and as a vesture shalt thou change them, and they shall be changed; as you may see, *Psal.* 102. 25, 26. For the stars of heaven, and constellations thereof, shall not give their light, the Sun shall be darkned in his going forth, and the Moon shall not cause her light to shine, *Esay* 13. 10. For the windowes from on high are open, and the foundations of the earth do shake, the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceed-

ceedingly, the earth shall reel to and fro like a drunken man, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shal fal and not rise again, *Esay* 24. 18,19, 20. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scrole, and all their host shall fal down, as a leafe falleth off from the Vine; and as a falling Fig from the Fig tree, *Esay* 34. 4. Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwel therein shall dy in like manner, *Esay* 51.6. For behold I create new heavens, and a new earth, and the former shall not be remembred, nor come in mind, *Esay* 65. 17. And by all this it doth appear, that there shall be new heavens, and a new Earth, for this prophesie must be fulfilled before the comming of Christ, whom the heavens must contain untill the restoring of all things that are written in the Law and the Prophets, *Act.* 3. which the words of Christ seem to clear in *Mat.* 24. where he saith, the Sun shall be darkned, and the Moon shall not give her light, and the Stars shal fal from heaven, and the the powers of heaven shall be shaken: And all this before the comming of Christ: whereby it doth appear, that the resurrection will not be until there is a new heaven, and a new earth. For the Apostle saith, The heavens, and the earth, which now are, by the word of the Lord are kept in store, and are reserved unto fire against the day of judgement, in which the heavens shall pass away with a great noise, and the elements shal melt with fervent heat, and the earth also with the works thereof shal be burnt up: And seeing all

these

these things must be dissolved, what manner of persons ought we to be, looking for, and hasting unto the comming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shal melt with fervent heat; as you may see, 2 *Pet.* 3.7. to 12. And by all this it doth appear, that there shal be a wonderful change before the comming of Christ, an alteration in the heaven, and in the earth, and a purging of all things by fire, and the old heaven and earth dissolved, as not being fit to entertain such a glorious judge and such a heavenly host, because the heaven and earth are both polluted with sin, and therefore they must be burnt up, and all the noisome scents and stinks, and evil vapours of corruption, and all noisome scents, and all things that are corrupted with sin, shall be dissolved and burnt up, as not fit to entertain such a glorious Judge, and therfore there must be a new heaven, and a new earth, wherein dwels righteousnes, the first heaven and earth being not able to stand before his presence; and therefore there will be a new heaven, and a new earth, as you may see, *Revel.* 21. 1. And I saw a new heaven, and a new earth, for the first heaven, and the first earth were passed away, and there was no more Sea: And all this is a preparation for the great Judge.

4 When all these things were come to pass, then this shall be the sign of the comming of the Son of man, which will be apparent to all the world, for then will the Lord Jesus Christ appear from heaven with his mighty Angels in flaming fire, 2 *Thess.* 1. 7, 8. For as the lightning cometh out of the East, and shineth even to the West, even so shall the comming of the Son of man be, *Mat.* 24. 27.

27. And all the wicked families that are upon the earth, at that time shall mourn, when they shall see the Son of man coming in the clouds of Heaven with power and great glory: and then shall the Lord Christ send his Angels with the sound of a great Trumpet to awaken all the Saints, who shall be raised from their sleep by the sound of the great Trumpet, and the Angels shall gather together all the Saints from the four winds, from one end of the earth to the other, *Mat.* 24. 31. For those that have died in the faith of Christ, shall rise first, being awakened out of sleep with the voice of the Archangel, and with the Trump of God, and shall all be gathered together in a moment, to meet the great Judge, and to rejoice in his glory, and in their glorious deliverance, being now to injoy his presence for ever, with all his glorious Angels, and shall now come to be Judges of their enemies, and sit down with the great Judge to judge all their enemies; and therefore it is that the Saints shall rise first, that they may lay open their grievances before the great Judge, of all their great wrongs, and bring in their evidences against the wicked for all their hard usage, and cruell persecution of their enemies, and the Saints shall be gloriously honoured at that day, having the Judge on their side to their great joy and comfort, and to the terror of their enemies.

5. The Resurrection of the Saints shall be glorious, in being raised out of the new earth, and all the corruption burnt up, and so are raised out of pure matter; For it was sown a corruptible body, but it shall be raised an incorruptible body; for as we have born the image of the earthly, so we shall also bear the image of the heavenly; for

it is sown a naturall body, and it is raised a spiritual body, and this in a moment, in the twinkling of an eye, at the last Trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 *Cor.* 15. 44. 48. 52. For this corruptible shall put on incorruption, and this mortal shall put on immortality; and when this corruptible shall have put on incorruption, and this mortal shall put on Immortality; then shall be brought to pass that saying that is written, Death is swallowed up in victory, and thanks be to God that giveth us the victory through Jesus Christ our Lord; as you may see, 1 *Cor.* 15. 53, 54. And then shall we be cloathed with our house which is from heaven, 2 *Cor.* 5. 1. And then shall our vile bodies be changed and fashioned, like unto his glorious body, and we shall be like him as he is: And thus we shall be raised in a glorious estate, whereby we may be fitted for so glorious a Kingdom, & such a glorious company as we shall injoy.

6. We shall be raised in our likeness; for though our nature shall be more pure and glorious, yet the pureness of our nature will not take away the being of it; as the pureness of the Man Christ, doth not take away his being to be a man, nor the glory of his substance make his substance cease to be; for the glory of the substance doth not take from, but addes to the substance, and so the glory of the man addes to the man, but doth not take away his being to be a man; And so though we shall be raised more glorious men, yet we shall be men; and to this I shall adde Scripture, *Iob* saith, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though the worms destroy this body, yet in my flesh I shall see God, whom I shall behold for my self, and mine eyes

eyes ſhall behold him, and not other eyes, though my reins be conſumed within me, *Job* 19. 25, 26, 27. And *David* doth declare, That his fleſh did reſt in hope for that great and glorious day, to wit, the redemption of his body, *Pſ.* 16. And the Apoſtle ſaith, we ſhall be judged according to thoſe things that we have done in this body, whether good or bad: For another body ſhall not be judged, but the ſame body; nor another body ſhall not be puniſhed, but the ſame body, for the ſame body ſhal be puniſhed that hath acted wickedneſs; and this the Apoſtle doth clear, in the 1 *Cor.* 15. ſhewing us, that there is divers kinds of fleſh, but he will give to every body his own fleſh, and to every ſeed his own body, to ſhew us that the ſame fleſh ſhall be raiſed up again, and not another; and ſo I ſhall conclude with the words of the Prophet, ſaying, Thy dead men ſhall live, together with my dead body ſhall they ariſe; Awake and ſing ye that dwell in the duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead, *Eſ.* 26. 19.

7. They ſhall appear in the ſame form and likeneſs and faſhion as they were in upon earth, and ſhall have the ſame body, and the ſame ſtature and proportion, with the ſame likeneſs and complexion; for their riſing ſhall not change their proportion no way, but rather adde to it, to make them more like themſelves than ever they were before, and every man ſhall be known in the ſame body & proportion as he was upon the earth; *Adam* in his own likeneſs, and *Abraham*, *Moſes*, *Salomon*, and *David* in their own likeneſs, and every man and woman in their own likeneſs as they were upon earth, and ſo they ſhall be known, every man and woman as they were upon the earth, only they ſhall appear more glorious; but

their glorious appearance will not take away the being of their likeneſs and proportion, but rather adde to it; as the glory and excellency of a man doth not take away his leaving to be a man, but rather addes to it; and even ſo the glory of our appearing doth not take away the likeneſs of our being, but rather addes to it, and ſo makes our likeneſs the more glorious.

8. The wicked ſhall alſo be raiſed up, for Chriſt ſhall judge both the quick and the dead, and we ſhall all appear before the Iudgement Seat of Chriſt, to give an account for thoſe things that we have done in the fleſh, whether good or evil; for Chriſt ſhall ſit upon the throne of his glory, and all Nations ſhall be gathered together before him, *Mat.* 25. 31, 32. For the time is comming, that all that are in the graves ſhall hear the voice of the Son of Man, and ſhall come forth, they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of condemnation, *Iohn* 5. 28, 29. For it is appointed for all men once to dy, and after that commeth judgement. Now the wicked I conceive ſhall not riſe like the Saints, but every one according to his nature, for the Saints ſhall riſe with the nature of Chriſt upon them, for their vile bodies ſhall be faſhioned like unto his glorious body, and be cloathed with their houſe which is from heaven; but the wicked ſhall riſe in their corrupt nature, and ſhall be cloathed with their ſin; and as the Saints ſhall be cloathed with their obedience, even ſo ſhall the wicked be cloathed with their diſobedience; and this I conceive ſhall be the diſtinguiſhing badge whereby the righteous ſhall be known from the wicked, for the Saints ſhall riſe with the cloathing or livery of Chriſt upon

Chriſt upon them; and the other ſhall riſe with the cloathing or livery of the Devil upon them, whereby they ſhall be known whoſe ſervants they are; and yet I conceive the Lord will do his part, for he will raiſe them up a pure nature, for they ſhall be moſt pure and glorious in their nature, untill they ſhall be cloathed with their ſinne, which ſhall darken their nature, for they will come forth of the new earth, and ſo their natures ſhall be Spiritual, incorruptible, and immortall, whereby they will be more capable of ſin and judgement, and the more capable of all their ſorrow and miſery; and now I ſhall ſpeak a word or two where this judgement ſhall be.

9. Where this judgement ſhall be, is a great queſtion, for ſome think it ſhall be in the Air, but methinks that is but an airy argument, for there is no good reaſon can be given wherefore it ſhould be in the air; and others think it ſhall be in heaven, but that is not likely, wherefore it ſhould be in heaven, becauſe Chriſt comes down to judge, and therefore it doth appear it ſhall be on the earth; for what ſhould the wicked do in heaven? and therefore Chriſt comes down upon earth to judge them; for it is moſt fit that where they have done their wickedneſs, that there they ſhould be judged, and that is, upon the earth; now the place of judgement I conceive will be at Jeruſalem, about the valley of *Iehoſhaphat*, which is the middle part of the earth, for there Chriſt was put to death, and had all the diſhonour; and there he will vindicate himſelf in that place, and have all the honour; for in the place where he aſcended up into heaven, it is likely in the ſame place he will deſcend with his mighty Angels, and that is, upon the Mount Olivet, or the Mount of Olives;

for thus it is prophesied of him; When the Lord shall come forth of his holy place; for behold, the Lord cometh forth out of this place, and will come down, and will tread upon the high places of the earth, and the Mountains shall be molten under him; and the Vallies shall be cleft, as Wax before the fire, and as the waters that are powred down a steep place, Mich. 1. 3, 4. and at that day his feet shall stand upon the Mount of Olives, that is, before Jerusalem on the East, and the Mount of Olives shall cleave in the midst towards the East and towards the West, and there shall be a very great Valley, and half of the Mountain shall remove towards the North, and half of it towards the South, and ye shall flie to the Valley of my Mountains, for the Valley of the Mountains shall reach unto Azal, and those that are there at that day shall flie as they fled before the Earthquake, in the dayes of *Uzzah* King of Judah, and the Lord my God shall come, and all the Saints with him, *Zach.* 14. 3, 4, 5. and thus you may see how gloriously the Lord will come to prepare a place for Judgement, and how mighty and spacious it will be, even a mighty Valley, which is not able to be expressed; so spacious and so large, that it might be fit to entertain such a number, that no man knows but himself, and thither shall all Nations be gathered to be judged, as the Scripture seems to hold forth, saying, Proclaim ye among the Gentiles, prepare warre, wake up the mighty men, and let all the men of war come near, let them come up; and here the Prophet shews you what the Lord Christ will say at that day, saying, Beat your Plow-shares into swords, and your Pruning hooks into spears; let the weak say, I am strong: wherein Christ shews all Nations their

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weaknesses when they shall come before him to Judgement; Assemble your selves, and come all ye Heathen, and gather your selves together round about; thither wilt thou cause thy mighty ones to come down, O Lord; and thus the Prophet in this verse holds forth the glorious appearing of Christ, with all his Host: and then shall all the Heathen be wakned, and come to the Valley of *Jehoshaphat*, or the valley of threshing, for there will the Lord sit to judge all the heathen round about, for all their wickedness is at the full, *Ioel* 3. 9, 10, 11, 12, 13. for there will the Lord muster up his great Army, for his camp is very great, and multitudes, multitudes shall be in the valley of threshing, for then the day of the Lord is near in the valley of division, or threshing; and then shall the Sun and the Moon be darkned, and the Starres shall withdraw their shining, for the glory of Christ and his Angels shall darken the Host of Heaven, and then shall the Lord the great Judge of Heaven and Earth roar out of Zion, and shall utter his voice from Jerusalem, and the Heavens and the Earth shall shake, for the Lord will number all his forces; and then there will be the noise of a multitude in the Mountains, a tumultuous noise of the Nations gathered together, and the Lord of Hosts himself mustereth the host, to see if there be any wanting, for he will not miss a man, being able to call them by their names; and then shall the Lord at that day sit down in Judgement, and all the Prisoners be shut up together as in a Prison, and a wall of fire being round about them, with that mighty guard of Angels to attend the prisoners, and after many dayes they shall be visited or found wanting, being judged in order, after their Ages and Generations; and then

ſhall the Moon be confounded, and the Sun aſhamed at the glory of the Lord, his glory darkning all the Hoſt of Heaven, when the Lord of Hoſts ſhall reign in mount Zion, and before his antients gloriouſly.

12. And laſtly, the queſtion will be, how long this judgement ſhall laſt, and how long this great Judge will be in judging all the world? Now ſome conceive, that it ſhall be in the twinckling of an eye, but that is very unlikely to be, for then how can Chriſt be ſaid to ſit upon the Throne, and to ſit in Judgement, there can be but a little ſitting in the twinckling of an eye? Secondly, ſome think it to be a natural day that Chriſt ſhall ſit in judgement, but that is but a ſmall ſitting, to ſit a natural day, for ſuch a great work as to judge all the world; will his glory no longer appear in judgement than for a day? Shall not the great Judge of heaven and earth ſurmount all the Judges in the world, in the the time of his judgement? who can counter-pane him in judgement? for the time of his ſitting, he is no hired Judge, he ſits at his own coſt and charges, and all his mighty company, he cannot want any thing in the time of his ſitting, for all is his, and therefore I conceive he will ſit a longer time; for one day with the Lord is as a thouſand years, and a thouſand years as one day; and therefore I conceive the judgement ſhall be longer than ſome ſuppoſe, even for a thouſand years; and for the proof of the ſame I ſhall give you my Reaſons:

1. Becauſe one day with Lord is as a thouſand years, and a thouſand years as one day, 2 *Pet.* 3. and therefore the judgement may be for a thouſand years.

2. Becauſe it is called a great and notable day, more

more gloriouſly noted than other dayes, as well in reſpect of time, as in the great works of it; and therefore by this day muſt be meant a longer time than a naturall day, being called the judgement of the great day; and the great day of his wrath; for if the day was lengthned in the time of *Joſhua*, much more ſhall it be lengthned in the day of Chriſt, *Act.* 2. 20. *Jude* 6. *Revel.* 6. 7.

3. Becauſe the glorious coming of Chriſt ſhall darken the Sun and Moon, and all the hoſt of heaven; for what is the light of the Sun to the light of Chriſt, from whence all light doth proceed? and by this it doth appear, that Chriſt ſhall ſit longer time than ſome ſuppoſe, and ſhall enlighten the earth with his glory, and that all his enemies may ſee the glory and excellency of his perſon, to the admiration of all the earth.

4. Becauſe he is ſaid to ſit in the judgement, and on the throne of his Majeſty, for the ancient of dayes ſhall ſit and execute judgement, as doth appear, for ſaith *Daniel*, I beheld till the thrones were caſt down, even all the glory of the wicked, when the antient of dayes did ſit, whoſe garment was white as ſnow, and the hair of his head like pure wooll; his throne was like the fiery flame, and his wheels were like the burning flame; a fiery ſtream iſſued and came forth before him, thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; and the books were opened, and I ſaw in the night viſions, and behold, one like the Son of Man came with the clouds of heaven, and came to the antient of dayes, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all Nations and Languages ſhall ſerve him; an everlaſting dominion which ſhall

not

not pass away, *Dan.* 7. 13, 14. for thus saith the Lord, Let the Heathen be awakened, and come to the valley of *Jehoshaphat*, for there will I sit to judge all the heathen round about, *Joel* 3.12. and many Scriptures more I might bring to shew you, that the great Judge must sit in judgement, to shew unto us, that it is a larger time than some conceive, by his sitting.

5. The comming of Christ being so glorious that it shall darken all the host of heaven, for the Sun and the Moon shal not give forth light, being so glorious a light in place, but shall be at a stand, as amazed and confounded in themselves, and all their light being but as darkness in respect of the great judge, for the Judge himself shal be their everlasting Light, being indeed the great Court of heaven more clear than the Sun, for the light therof doth darken the light of the Sun and Moon; which makes it appear that this glorious Judge, and this glorious Court of heaven will not be so soon removed.

6. The books are to be opened, and every man is to be judged according to those things that are written in those books; and there must be a time to open the books, and a time to judge and examine every matter, and every person particularly, according to his deeds; whereby it doth appear, that the great Court of heaven wil not be so soon removed.

7. The pleading of the Prisoners at the Barre doth make it appear, that the Court shal not be removed, for the Prisoners at the Barre of justice wil plead and say, Lord, in thy name we have propheſied, and cast out devils, and done many wonderful works; And when saw we thee in Prison, or in sickness, or hungry, or naked, or the like? whereby it doth appear, that the pleading of Prisoners

ſoners, and the anſwerings of the Judge, doth hold forth a longer time to us, then we ſuppoſe, to ſit in judgement,

8. If every perſon ſhould not be called to account in particular, there might be ſome excuſe in the Creatures for then they might ſay, I, nor I was not judged; but the Iudge will not paſs over things ſo lightly, for they are matters upon life and death, yea upon eternal life and death; and therefore it doth appear, that the great Iudge wil examine every man to the full, with every particular thing, and with ſo many Millions of thouſands to be judged, in particular, doth make it appear, that the great Iudge cannot be ſo ſoon removed.

9. Chriſt ſaith, that the Apoſtles ſhal ſit upon twelve Thrones, and ſhal judge the twelve Tribes of Iſrael, even ſuch as are revolted from Ieſus Chriſt, and have rejected grace, and mercy, offered them in the Son, and have ſhed the blood of the Prophets, and Apoſtles through their wickedneſs; and therefore it doth appear, that Chriſt will make his twelve Apoſtles to ſit down upon twelve Thrones, and they ſhal be the great Iurymen of Chriſt, to give in their verdict for life or death, and what they do ſhal be approved of by Chriſt; for the Iews being a moſt wiſe and ſubtil people, ſhall have the more able Iudges to deal with them; and who are more fit for that work than the Apoſtles? who ſhal be the grand Iudges, or the grand Iury to give in their evidences to the Chief Iudge againſt them, and the Iudge alſo conſenting to their judgement; for whoſe ſinnes they remit, they ſhal be remitted; and whoſe ſins they retain, they ſhal be retained: And this being ſo, it doth appear, that the Court ſhal not be ſo ſoon removed, *Mat.* 19. 28. *Luke* 22. 30.

10. The

10. The Apoſtles ſhall judge the Angels, and give judgement againſt them; and when will that be, but at the great day? for they are reſerved in chains of darkneſs until the great day, and then ſhall they appear before the grand Jury, who ſhall give their judgement againſt them, and deliver them to the chief Judge, who ſhal paſs ſentence upon them, for ever to be caſt into the anger and wrath of the Almighty: for this is the great day of judgement which hath been ſpoken of ſo long before, which wil not be ended in a ſmal time.

11. It is ſaid, that the Saints ſhal iudge the world, and that cannot be in a ſmall time, ſeeing there is ſo many millions of thouſands to be iudged with the examination of every particular action, and yet they wil not be idle all the time, nor rejourn the Court like idle Iudges: for it ſhall be no night, all the time of the judgement, neither will they ſtir until they have accompliſhed that great work, for I conceive there will be as much haſtening of the work as may be, even round about the Throne, and the twelve Patriarchs judging thoſe before the Flood, with the twelve Apoſtles, judging thoſe under the Law, and the Miniſters of the Goſpel, judging thoſe under the Goſpel; for it is ſaid, The Saints ſhal judge the world, 1 *Cor.* 6. 2. And all theſe great things cannot be done in a ſmal time, for all the priſoners pleading at the bar on the one ſide, and the Iudges giving ſentence on the other ſide, with their examining of all cauſes, doth make it appear, that this great Court wil not be ſo ſoon removed, as ſome think.

12. The Scripture doth declare, that after the new heavens and earth are made, that the Saints ſhall reign with Chriſt in abundance of glory, which I conceive muſt be all the time of the iudgement

ment, for it will not be before the new heavens and earth, as the Scripture ſeems to hold forth, but after the new heavens and earth; and then will the Lord Ieſus come, and all the Saints with him, and then ſhall the Saints reign in glory, even all the time of the ſitting of the great Iudge, which I believe will be the account of a thouſand years; and about *Ieruſalem* ſhall be the Throne of their glory; and they ſhall be filled with the fulneſs of delight in all that time; and then will the dwelling of God be with men, and they ſhall be the new *Ieruſalem*, being cloathed with their houſe from heaven, and God ſhall wipe away all teares from their eyes, For there ſhall be no more death, neither ſorrow, nor crying, nor any pain, for all their former troubles being paſſed away; for *Ieruſalem* will be more glorious than ever it was in the world before, with her gates and walls moſt glorious; and ſuch a glorious City it will be, as never yet was ſeen; the glory of which place, will enlighten both heaven and earth, and ſhal darken all the hoſt of heaven, being a place for the Saints of the moſt High, where they ſhall reſt all the time of the ſitting of the great Iudge, for this wil be a new *Ieruſalem* indeed, a place of glory until the great Iudge hath finiſhed his work upon the earth; and in this new *Ieruſalem* of the Saints, there ſhall be no Temple, nor any worſhip injoined, for this will be all their work, to offer up praiſes unto him that ſhall ſit upon the Throne; for the Father and the Son are the Temple of this glorious City; and this City will have no need of Sun or Moon, for the Father and the Son will be the light thereof; and all the Nations which ſhal be ſaved, ſhal walk in the light of this City, and there ſhal their glory be; for the Gates of this

City

City shal not be shut at all by day, for there shall be no night; and this wil be a glorious rest for the Saints, all the sitting of the great Iudge, *Rev.* 22. And then shal the Lord roar out of Zion, and utter his voice from Ierusalem, and the heavens and the earth shal shake, but the Lord wil be the harbor of his people, and then shal we know that he is the Lord, dwelling in Zion his holy mountain, then shal *Jerusalem* be holy, nor there shal no strangers pass through her any more: and it shal come to pass at that day, that the mountains shal drop down new wine, amd the hils shal flow with milk, and all the Rivers of *Iudah* shal flow with waters, and a fountain shal come forth from the house of the Lord, and shal water the valley of *Shittim*, *Ioel* 3. 17, 18. For in the midst of this City, new *Ierusalem*, shal proceed from the throne of God, and of the Lamb, a pure River of water of life in the midst of the street of it, and on the other side of the River, there shal be a tree of life, which shal have twelve manner of fruits, and yielding her fruit every month, and the leaves of the tree shal be for healing the Nations of all their spiritual grief, for there shal be no more cryes amongst the Saints, but the Throne of God, and of the Lamb, shal be in this glorious City, and they shall serve him, and then they shal see his face and presence, and his name shal be in their fore-heads, the honour of their glorious profession; and in that City there shal be no night, and there the Saints shal reign in a glorious manner, for it is the great day of the great Iudge, in which there shal be no darkness; And thus wil the Lord Christ prepare a glorious place for the Saints, such a glorious City as cannot be expressed, where they shal gloriously reign in all spiritual pleasure and delight, which is

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not able to be expressed, for there wil the great Court of heaven be, while the great Iudge is upon the Earth, to shew forth his wonderful glory while he sits in judgement, until the great Court shal be broken up; for Iesus Christ shal sit upon his glorious Throne, and all Nations shal be gathered together before him, and he shal separate the good from the bad, and wil set the sheep on his right hand, and goats on his left hand; and when the great Trial and Iudgement is passed upon all the wicked, then shal he send them to their place, saying, Go ye wicked and cursed ones, depart from me into everlasting fire prepared for the Devil and his angels; and then shal they go into everlasting punishment for ever and ever, where the worm never dies, nor the fire never goes out, *Mat.* 25. 41. 46. And when Christ hath done his work upon the earth, then shal that glorious Court be broken up with glorious triumph and glory, which is not able to expresst, and then shal they all return unto the place prepared for them far above all heavens; for then shal the great Iudge of heaven and earth return from whence he came, with all his glorious heavenly host, far above all heavens, into the heaven of heavens, there to remain for ever and ever, and so the whole creation shal injoy the foot-stool, *Rom.* 8. 19, 20, 21, 22. and the Saints shal enjoy the Throne for ever, and ever.

And thus I have spoken a word or two, as my time would permit me, of the Resurrection.

Chap.

Chap. 10.

Of Visible Worship.

The wise *Salomon* saith, That the ful stomach loatheth the hony comb; and his saying is made good in this age; for never was the word of God more plentiful, nor never more contemptible than it is in these daies; but what brings a loathing, but a fulness? and what brings contempt, but plenty? are not many fatted up in these daies to the daie of slaughter? they are ful, but not of goodness; for that would make them see their wants; who is more proud of grace than he that hath leaft? and who is more humble than he that hath moft? how many in these daies are rapt up in spiritual pride, and boast of more than they have, and yet improve not that they have? many say they are ful, that are empty; and yet they boast as if they were ful: who is worse than he that thinks he is best? he saith he knoweth, when he is ignorant, he saith he seeth, when he is blind; he saith he is ful, when he is an hungry; and he saith he wanteth nothing, when he wanteth all things; he saith he is rich, when he is poor: And this is the condition of a spiritual proud man.

It was spiritual pride that brought the Devils from heaven, to hel; and there is many in these daies that are sick of this disease; when all the devils snares fail, yet here he takes the Bird; the Devil is more subtil than man, and yet he makes man more wicked than himself, for the Devils durst not deny the Scriptures; but he begets a worse child than himself; and when he hath done so, he laughs

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at his folly: he talks of high attainments if they break the command, they shall be as Gods; but he knows when they do transgress, they shall be as Devils: he tells men when they disobey, they shall be highest; but he knoweth when they disobey, they shall be lowest: he tells them if they will obey him, they shall see, but he knows if they do obey him, they shall be blind: he tells them that obedience is nothing, but he knows disobedience is something; he saith obedience will not save thee, but he knows that disobedience will damn thee: he saith the Scripture is not true, but he knows he is a liar: he saith thou needest not serve God, but he knows thou shalt be damned if thou dost not: he saith thou needest not shew any visible obedience, but he knows if thou dost not, thou wilt shew a visible disobedience: he tells thee that Christ hath done all for thee, thou needest not do any thing; but he knows thou shalt not be saved, except thou do something: he tells thee thou needs not keep all the Commands, but he knows if thou break one, thou art guilty of all: he tells thee that some Ordinances are carnal, but he knows that thou art carnal: he tels thee it is nothing to break some command, but he knows it is something to break any Command: he tells thee thou art higher than obedience, but he knows thou art in the highest disobedience; he tells thee that all shall be saved, but he knows that the greatest part shall be damned: he tels thee there is no glory but in this life, but he knows thou shalt find punishment in another; he tells thee there is no heaven, but he knows thou shalt find a hell; he tells thee there is no Resurrection, but he knows thou shalt find a Judgement; he tells thee there is no judgement,

but he knows thou shalt find a punishment: he tels thee that God acts all thy actions, but he knows thou art a liar: he tels thee that God acts all thy good acts, and yet he knows thou shalt be condemned for not acting good: he tels thee there is no sin, and yet he knows he is the father of lies: he tells thee that the Scripture is but a low and carnal way, but he knows thou art a liar: he tels thee that the Scriptures cannot save thee, but he knows the Scriptures can damn thee; he tels thee that the Scriptures cannot bring life, but he knows the Scriptures can bring death: he tels thee that the Scriptures are carnal, but he knows that thou art carnal: he tels thee that the Scriptures are not the mind of God, but he knows thou art a liar.

And thus the divel deludeth, and man acteth his delusions: how apt is the devil to deceive, and how apt is man to be deceived! how cunning is the Devil to delude, and how foolish is the creature to be deluded! how wise is the Devil to keep thee from heaven; and how foolish art thou to lose it! his intent is to damn thee, and thy intent is to damn thy self.

And this is the grand design of the Devil too, he makes thee believe thou art high, when he knows thou art but low: he makes thee believe thou art in light, when he knows thou art in darkness: how oft hath the Devil deceived thee, and how oft hast thou been deceived? the Devil bids thee to deny the word, and thou art ready to forswear it: the devil bids thee to mock the Scripture, and thou art ready to trample it under thy feet: and what is this, but a Bird worse than himself? he hatches the egge, and the man begets the Serpent; he sows the seed, and man reaps it: But some

may

may think I speak a mystery; if so, then know I speak to a people in the mystery of darkness, whose thoughts are high, but their words are low; whose words are high, but their actions are but low; who talk of love, but their deeds are hatred; they will not believe a visible Worship in Scripture, and therefore we must prove it to our comfort, and their shame. But we must not prove it by Scripture; for if we do, they will not believe it. Now you may see the Serpent stir in the Egge, and therefore we must prove it by reason; the Lord said to *Saul*, Thy sin is as the sinne of witch-craft to reject the word: which if so, then there are many such like witches; And because thou hast rejected my word, I have also rejected thee: which if so, how many such like witches will God reject? There was such under the Law, that said, It was in vain to serve God; and thou art following thy forefathers steps; thou wilt not be behind them, thou wilt rather run before them, so ready art thou to obey thy disobedient master the Devil; he fel from his first place, and so wilt thou, for thou art a servant to that God that thou obeyest: but thou shewest that thou art not for God, but for *Belial*; thou wilt not manifest a visible obedience; but thou wilt manifest a visible disobedience; thou wilt not worship God, but thou wilt worship *Belial*; thou wilt not worship God visibly, but thou wilt worship *Belial* visibly; and now I shall give thee some Reasons for a visible worship, but it may be thou wilt say, it is not reason; then I shal say, thou art no man.

1. The principles of Nature will tel thee, that there is a visible Worship, for before there was any prescript worship set forth, yet there was an

inward principle that told them, there was a visible worship, and thereby they did worship God visibly, and did manifest to all the world that they stood for a visible worship, and did offer sacrifices, and the like, to manifest a visible worship to their God, and did worship God in the principles of Nature, as faithfully, as if they had had a visible prescript, whereby they were justified before God; and wilt thou derogate from Nature? then it seems thou hast a principle worse then Nature, for Nature is for a visible worship, when they had no visible worship set forth, yet Nature taught them there was one; but thou hast a worse principle than Nature, that teacheth thee, there is none.

2. Thy Conscience will tell thee there is a visible worship, and will testifie against thee one day for thy visible disobedience, and will accuse thee at the bar of justice; what wilt thou say then? wilt thou say, there was no visible worship? will not conscience tell thee of thy wickedness, and lay before thee what an agent of Hell thou hast been? oft thou hast belied thy conscience, and stifled the motions thereof, and how oft thou hast pleaded against thy conscience, and that thou hast made the Word of the Lord contemptible, and hast villified it before all the people, how thou hast slighted the Commands of the Lord, and hast set thy self to work wickedness, and hast sold thy self to plead for disobedience; that thou hast stood for *Baal*, and not for God, in that thou hast acted the Devils part, to make the waies of God contemptible; now how will thy traiterous heart excuse thee for all these things? wilt thou plead against Conscience then at the bar of Justice? no Traytor, thy Conscience will then be thy

thy Judge, and set thy sins in order before thee, and then thou shalt be paid according to thy deserts, and thy punishment shall be as great as thy sin, when thou shalt fall into the wrath of the Almighty.

3. If thou art not for a visible obedience, then thou art for a visible disobedience, and then his servant thou art to whom thou obeyest; but thou art not for visible obedience, but for disobedience; and by that I shall know who is thy Father, even the Devill, who is the Father of lies, and of disobedience, for he kept not his first place, nor abode in the truth; and thou followest the steps of thy Father the Devil, for thou art his own child, we may know thee by following thy fathers steps, that thou commest out of his bosome, for he hath begat thee to be a son of his lies; for how dost thou set up a visible disobedience to all the world; thou art busie about thy Fathers work; God tells men they should obey, and teacheth the Creature visible obedience; and thou sayest, he should not obey, and teacheth the Creature visible disobedience; and is not this a setting up thy self against God? the Lord strives to make men good, and thou strivest to make men wicked; wouldest thou make all the World disobedient, that thou mightest rejoice at their disobedience, as the Devil rejoiceth at thee? thou art for disobedience, thou shewest whose sonne thou art, and there I leave thee.

4. Thy striving so against a visible worship, doth make it appear that there is one, by thy striving against it, for if there were not a visible worship, what dost thou strive against? if there were none, thou hadst no need to strive for nothing, for thy strife were at an end; but sure thou art

aware there is a visible Worship, because thou strivest so against it, and therein thou discoverest thy Hypocrisie; that thou art a dissembling Hypocrite, in striving against a visible way; because thou knowest there is one, & yet thou saiest, there is not; what dost thou strive for then? if there be no visible worship, thou needest not strive for that which is not; whereby thou bewrayest thy Hypocrisie.

5. If there be no visible worship, then to what purpose are the Scriptures set forth? then they willbe of no use; if there be no visible worship, then we may cast them away as of no use; then we might walk as we list, and say, there was no prescript for us to walk by, but every one might walk according to the desires of their own hearts, and might say, they were led by the Spirit, though they acted all manner of wickedness; and none could reprove those visible walkings, if there were not a visible way set forth; and this is the day thou wouldest have, thou son of *Belial*, that thou mightest set up the waies of wickedness; thou wouldest have the Scriptures of no use, and yet thou canst make some use of them thy self; like the Devil, for his own ends, thou canst use it as a cloak to hide the Serpent; thou wouldst make the Scripture to hold out disobedience, and not obedience; whereby thy visible disobedience doth appear, that thou art in the gall of bitterness.

6. Whether is not this to fly in the face of Christ, and his Apostles? to make them contemptible to all the world, and to condemn them of insufficiency, as not being able to set forth a way to all the world, which they were to follow

in after Ages, and to challenge them of weakneſs, that what they have ſet forth is not ſufficient, neither to ſave thoſe that walk in that way, nor to condemn thoſe that diſobey that way, and that thoſe perſons were not able to ſet forth ſo holy a way, but there might be a holier, and a better way; and that it is but low, and carnal, and not fit to be walked in; but for thoſe that are low and carnal, and fit for babes, and not for men, but ſuch as are in a low diſpenſation; and what doeſt thou now thou Serpent, but caſt dirt in the face of Chriſt and his Apoſtles? thou thinkeſt not their way good enough for thee, thou counteſt Chriſt and his Apoſtles to have walked in a carnall way, they were not ſpiritual enough for thee; their way thou thinkeſt was but low, and therefore thou thinkeſt thou canſt find a better; but where wilt thou find it? thou ſheweſt thy ſelf now to be a ſinful proud Angel, thou paſſeſt a proud Phariſee, for thou art nearer thy Father the Devil, for thou art a holy Angel of diſobedience, thy holineſs lyes in denying a viſible worſhip, thy holineſs lyes in diſobedience, and this is the holineſs of a Serpent.

Q. Thou ſayeſt there was a worſhip, but there is none now; there was a viſible worſhip once in the daies of the Apoſtles, but that was to continue but till that Age; and what is thy reaſon for that? is there not as much need in this Age of a viſible worſhip as then? are we more holy than they? if there was a viſible worſhip then, why not now? did God intend that former Ages ſhould ſerve him, and theſe latter ages ſhould diſobey him? Have we not as much need in this age to worſhip him, as in any other age? if there was a viſible worſhip then, why not now? is this

age any better than former ages? or have we any privileges more than other ages? except God intend to exempt us from worshipping of him, there is the same way for us to walk by, as the Apostles of Christ walked in, which they have set forth to us, and to all the world to walk by, that thereby they might be happy that walk therein, as they were happy that walke therein; but thou needest it not: for thou thinkest thou art holy enough, thou art fed up with high conceits of thy self; thou wilt not worship God now, but thou wilt worship the Devil; now thou wouldest eat the forbidden fruit to be a God, but when thou eatest thou art a Devil; thou wilt rather obey the Serpent than God, but thou wilt have a Serpents reward.

8. If there be not a visible way now, how shall I know thee from the serpent? thou maiest say thou art a Saint, but thou mayest be a Devil; for the Devil can transform himself into an Angel of light; he can say he is holy, when he is wicked; he can say he is in light, when he is in darkness; he can say, he is in the height of godlinesse, when he is in the height of ungodlinesse; he can say he is an Angell, when he is a Devil; and so mayest thou; if there be no way to try thee, if we may not try thy way thou walkest in by the Word, thou maiest then frame any Worship to thy self, and say it is right; thou wouldest break the yoke of worship, that thou mightest run at randome; thou art a weary of order, thou wouldest be in confusion; thou art striving to leave the straight way, that thou mightest run thy own crooked waies; and therefore thou wouldest have no visible worship, that thou mightest make a way of thine own inventing; and

thus

thus thou art changing thy shape; thou canst change thy self every year like the Serpent, and then thou art a new Creature of thine own making, for thou hast more knowledge than grace, thou art a Serpent, to deceive with all deceivableness of unrighteousness, and lying signs and wonders, with thy false visions and dreams, to take men in thy snares, and to make them more like the *Serpent* than thy self; thou goest about like a roaring Lion to take thy Prey, and to tear in pieces; thou art a Wolf to scatter the flock, and a Fox to devour the Lambes; but thou art a Hog in the Garden, for thou delightest to root up the sweet flowers to satisfie thy swinish nature; thou art not a dumb, but a barking Cur, for thou art one of the worser sort, for thou wilt fawn and bite, and yet thou sayest, thou art a Saint; but thy black conditions doth bewray thee, and make thee appear like a Devill; thou put'st on a Lions skinne upon an Asse, but the braying of the Asse will bewray thee; but some perhaps may think I jeer; to the which I reply; it is no jeer, but a mystery to the lovers of mysteries, that are able to bear strong meat; for there is no potion, but they can let down; they are of a strong digestion; thou art for no worship, and yet canst swallow down any worship; there is no way to try, sayest thou, how then shall we know thee what thou art? we shall not trust thee far, if we may not try thee; thou art the more to be suspected if thou wilt not be tryed: thou sayest there is no rule to try thee by, but the Devil is a lyar; thou wouldest have no Scripture, nor Word to try thee by, and then thou wouldest say, thou wast pure Gold; but the Scripture will find thee to be stinking Brass, onely

flourish-

flourished over with the refuse of Gold for to cover thy hypocrisie.

9. Those that have been accounted most precious in Gods account, have worshipped God in a visible way: what sayest thou to *Moses*? he was faithfull to God in all his house, and yet he was a visible worshipper of God, and obeyed him in every commands and whatsoever God commanded him to do, he did, and is every where almost commended for his obedience, and is exalted in all the word: And what sayest thou to *David*, a man after Gods own heart? and who was more obedient to all the commands of God than he? how zealous was he in visible worship; and how doth God commend him for it? how highly is he commended in all the History of God? and his obedient service is every where almost spoken of: And what sayest thou to Christ the chiefest of the Fathers love, who came out of the bowels of the Father? he was a worshipper of God, and held forth a visible worship; he was circumcised to fulfill the worship of the Law, and was baptized, to hold forth a Gospel worship; and though he were a Son, yet learned he obedience by the things he suffered, and was obedient in all things, and was most dear and precious in the sight of the Father, and yet was a visible worshipper, was a baptized person, and did administer the Supper, and did partake of it with a great deal of desire, and commanded the same worship to be performed in future ages: and what wilt thou say to Christ now? thou wilt say he walked very low, wilt thou? the Sonne himself was not exempted from visible worship, and yet thou art: hast thou more privilege than Christ? how camest thou by it? art thou higher than the Sonne? the Son was not exem-

exempted from visible worship, and yet thou art; now it doth appear that thou art a proud Peacock, thou canst turn up thy tayle, and pride thy selfe in thy fine feathers, and never lookest to thy feet; thou art doting upon thy tail, and forgettest thy footsteps; but thou wilt lose thy tail shortly, and then where wil thy pride be? wilt thou say thou art higher than Christ? that thou art exempted from worship? for if thou art exempted from visible worship, and Christ himself was not, then it seems thou art greater, and hast more privileges than he; but thy blindness wil deceive thee: And what sayest thou to *Paul*? he was but a low fellow in thine eyes; but I am sure he was higher than thou; for he was able to speak an infallible truth, and was able to confirm it with a visible sign; he was able to work miracles, and to speak with new tongues, and so art not thou, and yet thy words are higher than *Pauls*, but thy deeds are lower; and yet *Paul* was a visible worshipper of God, for he was a baptized person, and did administer the Supper, and did partake of it himself, and taught the gathering of Churches, and those were his wayes that were in Christ Jesus; if thou wilt stoop so low as to look in 2 *Cor.* 4. which thou canst hardly do, thou art bridled up so high with that golden chain about thy neck, called Mystery; but thou sayest that the Apostle said himself, That he was not sent to baptize, but to preach: and thou thinkest that this is a great argument, from the word not.

To the which I reply, that the Apostle saith also, That we wrestle not against flesh and blood, but against principalities and powers; and yet thou wilt say, that he wrestled against flesh and blood; so that thou seest the word (not) doth im-

ply

ply something: for the Apostle saith, I have writ unto you (*not*) to keep company with such and such, and yet (*not*) altogether refrain, for then thou must go out of the world; and so thou seest the word (*not*) doth imply something: for the word (*not*) and the word (*nothing*) are all one, and signifie one thing; and so *Paul* was not sent to preach; that is, not onely sent to baptize, but to preach: Christ tells his Apostles, that nothing should hurt them, and yet something might hurt them, *Luke* 10. 19. the Apostle saith, the *Athenians* gave themselves to nothing, but to hear news, *Act.* 14. 21. And yet they gave themselves to something else: the Apostle saith, Owe nothing to any man, *Rom.* 13. 8. and yet we owe something to all men; and he saith, Circumcision is nothing, 1 *Cor.* 7. 19. and yet we know that Circumcision is something. Again he saith, that we know that an Idol is nothing in the world, 1 *Cor.* 8. 4. and we know that an Idol is something, though it be nothing in respect of God, yet it is something in respect of an Idol: and so the Apostle saith, He was nothing, 2 *Cor.* 12. 11. and yet we know he was something. Again, the Apostle saith, Be careful for nothing, *Phil.* 4. 6. and yet we know we must be careful for something: And we brought nothing into this world, and yet we know we brought something. The *Laodiceans* said, They had need of nothing, and yet we know they had need of something.

And thus I have shewed thee that (*not*) or (*nothing*) implies the lesser, and not the greater; and though Baptism is nothing in respect of teaching, yet that doth not follow but that baptism is something: And thus the Serpent is taken in his craft.

10. Those that have contemned a Visible Wor-

ship

ſhip, have been moſt contemptible to God; what ſayeſt thou to the Scribes and Phariſees? *John* came in the way of Righteouſneſs, *Mat.* 21. 32. And they did not repent, nor were changed from their wickedneſs, that they might believe; for they rejected the counſel of God againſt themſelves, and were not baptized; and how were they liked thinkeſt thou for their pains? doth not Chriſt ſay, Woe be to you Scribes and Phariſees? doth he not count them hypocrites for rejecting the doctrine of *John*, which was the counſel of God? And who were they in the times of Chriſt and his Apoſtles, that did reject the Goſpel, and the way and Ordinances of the Goſpel? were they not the proud Scribes and Phariſees, who rejected the viſible way of the Goſpell? and were they not rejected of the Lord for their wickedneſs, for contemning the Ordinances of the Goſpel? they deſpiſed the way of the Goſpel, but the Lord deſpiſed them for it, and caſt them out as contemptible: and doſt not thou follow the ſteps of thy fore-fatheas, to contemn the way and Ordinances of the Goſpel, as they did, that thou mighteſt fall into the ſame condemnation?

12. Thoſe that had received the higheſt attainments, walked in a viſible way and profeſſion, even ſuch as had received the Holy Ghoſt, and were able to ſpeak infallibly, to work miracles, and to ſpeak with new tongues; yet theſe walked in a viſible worſhip, and were baptized, did partake of the Supper, and walked in a Church way; for the fulneſs of the Spirit, doth not take away thy obedience, but rather makes thee more obedient: art thou as full of the Spirit as Chriſt? and and yet he walked in a viſible way, and commanded

ded his Apostles to set forth a visible way of worship to the world to be practised in every age.

Again, hast thou as much of the Spirit of God as the Apostles of Christ? and yet they worshipped God in a visible way; art thou too good to walk in that way that the Apostles of Christ walked in? or canst thou produce a better way than they walked in? canst thou find a more holy way than they did? or canst thou find out a more soul-saving way? canst thou set forth a better Christ, and a better Gospel, and a more spiritual way? produce it if thou canst, and we will believe thee; but if thou canst not find out a better way than Christ and his Apostles have set forth; then what dost thou contend for, for a worse way? if thou canst not find a better way, then why dost thou forsake this? it is a sign thou art weary of serving God: who wilt thou serve next, but the Serpent, and thy self? thou contemnest the Scripture, and the way of the Scripture, that thou mightest serve the Devill, and thy self: how dost thou villifie Christ and his Apostles? surely thou art not of God, but of thy father the Devil, for his works thou dost: Canst thou find a better way than Christ and his Apostles walked in? canst thou find more spiritual men than they were, or more precious examples to follow, who were patterns of all goodness? was their way so carnal as thou makest it? what carnal honours and riches had they by walking in that way? what praise had they of the world? If their way were so carnal, as thou wouldest make it, then why did not all the world receive it? they are apt enough to imbrace a carnal way for their fleshly advantage, thou needst

not

not much perſwade them what way is more contrary to all the world than the way of Chriſt, and his Apoſtles; whereby it doth appear to be a truth, becauſe it is hated of all the world.

Laſtly, The letter of the Scripture will tell thee there is a viſible worſhip; for how couldeſt thou know what viſible or inviſible meant, but by the letter of the word? or how couldeſt thou tell what worſhip meant, but by the word? doth not the letter of the word tell thee all things? did God ever ſpeak to thee without a letter? then what word did he ſpeak? God never ſpake none-ſenſe: but if he ſpake without a letter, then he ſpake non-ſenſe: And thou wouldeſt be a blaſphemer to ſay ſo; for no word can be made without letters, and thou canſt compact no word without a letter: when God gave *Adam* a Law, he taught him to read it; and thou muſt read thy *A, B, C,* before thou canſt read plain, and muſt learn thy letters plain, before thou canſt ſpeak plain; and I think thou haſt hardly learned thy *A, B, C,* for thou canſt hardly read plain, and yet thou doſt deſpiſe the letter of thy learning; for how wouldeſt thou know that God Created all things in ſix dayes, but by the Letter? and how wouldeſt thou know what God did every day, but by the Letter? and how couldeſt thou know that the Heaven was called Heaven, and the Earth was called earth, but by the Letter? and how couldeſt thou know the name of the Sun, or the name of the Moon and ſtars, but by the Letter that calls them ſo? and how didſt thou know the names of day and night without the Letter? and how commeſt thou to know the names of the Creatures both in the Air, as the Fowls of the Air, and the names of the Beaſts of the Field, with the Fiſhes in the

Sea?

Sea? how commeſt thou to know the names of all theſe? doth not the Letter of the Word tell thee, or elſe, how couldſt thou know their names?

Again, how doſt thou know there was an *Adam* and *Eve*, but by the Letter? and how doſt thou know the world was deſtroyed by Water at *Noahs* flood, but by the letter of the Word? and how doſt thou know that *Noah* and his family were ſaved in the Ark, but by the Letter? and how doſt thou know there was an *Abraham*, *Iſaac*, and *Jacob*, but by the Letter? that there was a *Moſes*, and the Law of *Moſes*? a people of Iſrael, that were in *Egypt*, and came into the Land of *Canaan*; doth not the Letter tell thee this, or elſe how couldeſt thou know it? and here I might be be large, to teach thee to learn thy Letters, and to know the Letter of the Scriptures; but thy pride will ſtop thy learning, and yet I ſhall leave thee without excuſe. How commeſt thou to know there is a Chriſt, but by the Letter of the Word? and how cameſt thou to know that Chriſt died and roſe again, and aſcended into Heaven, but by the Letter of the Word? and how knoweſt thou what Chriſt died for, that he came to ſave ſinners, and to open a door of ſalvation to the world, and that there is ſalvation in him for ſinners? How cameſt thou to know all this, but by the Letter of the Word? and how commeſt thou to know there is a Goſpel, and grace, mercy, and ſalvation held forth in this Goſpel, but by the Letter? And then again, how commeſt thou to know that there is a heaven and a hell, and that there ſhall be a Reſurrection, and a Judgement, and that thou ſhalt riſe at the laſt day? how commeſt thou to know all theſe things, but by the Letter of the Word? ſure hadſt thou learned the

Letter

Letter better, thou wouldſt not have deſpiſed thy Maſter; it is the Letter of the Word of God, that hath taught thee what thou haſt, and thou art a good Scholar to deſpiſe thy Maſter; How doſt thou know that there is ſinne, but by the Letter? and that there is a Devil, and that the Devil and wicked men ſhall be puniſhed for ever, and that the godly ſhall be bleſſed for ever? How commeſt thou to know all theſe things, but by the Letter of the Word? thou mayeſt thank the Letter of the Word, for all thy knowledge, or elſe thou mighteſt have been like unto the Eaſt Indians, that know not their right hand from their left, for it is the Letter of the Word that hath taught thee thy wiſdome, & the devil hath taught thee thy pride, and yet I wiſh thee better than thou doſt thy ſelf, for the Letter of the Scripture fain would keep thee, and yet I think the Devil will take thee.

And yet I ſhall ſpeak a word or two more for viſible worſhip, for ought we not to ſerve God as well with our bodies as with our hearts? Can we ſerve God within, and the Devil without? ſure no man can ſerve two Maſters, for out of the abundance of the heart the mouth ſpeaketh; for thou ſheweſt by thy words what is within for as thy heart is, ſo are thy words, but it is a ſig there is no worſhip in thy heart, becauſe there is none in thy words; or elſe thou doſt diſſemble with thy ſelf. Why ought we not as well to ſerve God in our bodies as in our ſouls? Will the worſhip of God hinder us? and why cannot we know as much in a viſible way as thou doſt our? Doſt thou think that the worſhip of the Goſpel, and the Laws and Ordinances thereof, do hinder us from knowing the mind of God? ſure this is but the doctrine of the Serpent; for our obedience

to the Commands of Jesus Christ doth not hinder us, but further us to know his mind: For the humble he will teach, and he rejecteth the proud, and giveth grace to the humble.

Our living in the commands of Christ will not hinder us, but help us to know the mind of God; for the promise is to such as walk in his way, and that he that doth his Will shall know his mind; and therefore it doth appear, that the Commands of Christ doth not hinder us from knowing the mysteries of God: thou wouldest take us off of our obedience from serving of God, to serve the Devill; for the Devill hath deceived thee, and thou wouldest deceive; as thou wouldest bring us out of order into confusion, to walk in confusion like thy self; thou art of no Religion, and yet thou canst be of any; and thy Religion changes as oft as thy thoughts; thou art restless in thy thoughts, and restless in thy life, and also as restless in thy comforts; for thou art in Babylon, and the height of confusion, for thou livest a confused life, thou lyest in confusion, and there thou livest: how long wilt thou walk in confusion? wilt thou not return into order lest thou dye in confusion, and fall into the wrath and anger of Jehovah?

FINIS.

A Postscript to a party called *Seekers*, or those that call themselves *Mad-men*, which deny the Bible to be Scripture, or the Word of GOD.

THE Devil hath always in all ages sought to blind the eyes of the people, for he can fit himself for all ages; and he is more subtil in this age, than in other ages; and the reason I conceive is this, because people are come to see further than they have done in former times into the Word of God, and his worship; and therefore it is the subtilty of Satan in these dayes to seek to take us off all worship, and to deny the Bible to be the word of God, and so teaches men to deny that there is any rule to walk by, but that every man may walk according to the dictates of his own heart, and as it seemeth good in his own eyes; and this is a pleasing bait to take the world with: and here the old Serpent doth prevail, and snares the sons of men; for this is the day he looks for, if he can take men off the word, that thereby they may deny all Scriptures, and all visible Worship, then they will be his own children of the tribe of disobedience, begotten by the seed of the Serpent, and travelling towards the land of confusion, that they may arrive

at the anger God; and because the word is made so contemptible in these dayes, I shall endeavour, for the strengthning of some, and the confirming of others, to give you some reasons, wherefore the things containing in the Bible, are the word of God.

And first, by the works of Creation, it doth appear that this is a truth; for if the Lord hath taken so much care of the works of Creation to preserve them, do you think that his care will be less to preserve his Word? Doth not he magnifie his Name, and his Word above all things? *Psal.* 138. 2. And hath he not more care of his word, with the letters and syllables thereof, than of the Stars of heaven? for if his care be so great to preserve the works of Creation; how much more shall his care be to preserve his Word, whereby his Name and Power might be known to all Nations?

2. If the Letter and Word of the Old Testament were not true, then what privilege had the Jews which the Apostle speaks of in *Rom.* 3. 1, 2. That unto them were committed the Oracles of God: now what praise is to the Jews, if their Oracles were not true? then they had little privilege above the Gentiles; which is so much spoken of; for if the letter and word be corrupted; then what was their privilege above other Nations?

3. These sixteen hundred years, and more, since the Jews have been cast off from being the Church of God, and have been scattered for their sinnes upon the face of the whole earth, and have been the greatest enemies to the Gospel of any people; and yet for all this, it cannot be proved that they have corrupted the Scripture, but that the Hebrew Text remaineth as it was in the Apo-

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stles dayes; and shall we think they were less carefull in former times when they were the Church of God? for they have been these many years so careful, that if any fault escaped the Scribe, that Book was not allowed to be read in their Synagogue, until it were corrected: for they have these rules, that if the Book of the Law want but a letter; or if the form of any letter be not perfect, it was for children, and not for Church, *Maim in Sepher Torah*, c. 1.

4. What is 70 years to corrupt all Copies; when as Copy written on Parchment, as their manner was, will endure many 70 years intire? *Jeremiah* with some Jews, remained a while in the Land; and *Ezekiel*, *Daniel*, with many godly men that were in *Babylon*, with *Ezra* that learned Priest, and Scribe, came with the people out of *Babylon*, and they had also other Prophets amongst them, as *Haggai*, *Zachariah*, and *Malachi*; and how do you think that the Word should be corrupted, having such a glorious company both of Prophets, Scribes, and wise men? whereby it doth appear, that the Scripture is not corrupted, but doth remain the Word of God.

5. Doth not Christ reprove the Priests and Scribes, with the Pharisees, for corrupting the Law by wrong interpretation, as you may see, *Mat.* 5. 15. and 23. Now it doth appear, if they had violated & falsified the Scriptures, that Christ would have reproved them for it; would not Christ have told them, saying, you have falsified the Scripture? but he doth not, and therefore it doth appear that the Scriptures are true.

6. If the Scriptures of the Old Testament ha been false, would Christ have exhorted them t have read the Scriptures, *Luke* 16. *John* 5.

Pet. 1. If they had been wrong, would not Christ and his Apostles have left a perfect Canon of the word to the Church, and to all the world? but we see that Christ doth confirm the law in every point, *Mat.* 5. 18. And therefore it doth appear that the Bible is true.

7. It cannot appear that the Bible should be corrupted since; for besides the Apostles, there were many thousand of learned Jews, and the Churches of the Jews that came to profess the Gospel, *Acts* 21. 20 *James* 1. 1. and the truth being so gloriously planted, that it doth appear that the word could not be corrupted since.

8. It doth appear that the Bible is the word of God, because it holds out holiness more than any Book in the world; for there is no Book in the world parallel with it, in respect of holiness, whereby it doth appear that it is the word of God,

9. It doth appear that the Scriptures in the Originall Text are the Word of God, because they hold forth a self denying creature, more than any Book besides in the world; and therefore it doth appear that it is the word of God.

10. There is nothing in the world that doth discover the wicked wayes of men more than the Scripture doth, and therefore it doth appear that it is the Word of God, because there is no Book more excellent to discover the wickedness of the Creature.

11. In respect of the matter of the Scripture, whereby it doth appear to be the Word of God, for there cannot be more glorious matter for the Creature to be centered upon, whereby it doth appear to be the word of God.

12. The right justice and judgement in the Word doth

doth make it appear to be the Word of God, in holding forth ſuch pure juſtice and judgement as all the Books in the world cannot, nor do not hold forth the ſame, whereby it doth appear to be the Word of God.

13. Gods preſervation of the Scriptures in all ages doth make it appear that it is the Word of God, ſo as all the enemies thereof were not able to deſtroy it, nor yet are, although the Scriptures have had many thouſands of enemies; and being ſo wonderfully preſerved in all ages, againſt all oppoſers, doth make it appear that it is the Word of God.

14. The Scriptures, or Bible doth appear to be the Word of God, becauſe thoſe things that have been propheſied of therein, have come to paſs in all ages, and things have fallen out in every age according to their ſeveral Propheſies; and all this being ſo, doth make it plainly appear, that the Scriptures are the word of God.

15. By the powerful effects that the Word hath wrought, and doth yet work upon the hearts and conſciences of men, as to avoid the evill, and to chuſe the good, doth make it appear to be the Scripture of God, in reſpect of the wonderful effects that have been wrought thereby in all ages.

16. It doth appear it is not the word of the Devil, becauſe it doth diſcover his wicked names and titles, as alſo his wicked nature, with the terrible Judgements that are preſcribed againſt him, all which doth make it appear that it is the Word of God; for moſt certain it is, that the Devil would never ſpeak againſt himſelf, to judge himſelf, were there not a greater to diſcover and to judge him, which is the Word of God.

17. It doth appear that it is not the Word of man,

man, because it holds forth the wickedness of the Creature; as also his eternal Judgement; and most apparent it is, that the Creature would never condemn himself eternally, were there not a greater to condemn him, which is the Word of God.

And now because those that deny the Scriptures to be the Word of God, are grounded upon nothing but their own dictates, which is the ground of their principles, whereby they say, they know all things; because they say, God is in them, and that they know that which God knows; therefore to the chiefest of these I shall prescribe some work, because they say, they know all things, to answer to these questions or quæries: And

1. Whether is that precept injoyned by Christ, to go preach, and baptize? and if you say it is, then where and when ceased?

2 Whether doth not the visible creation hold forth a visible worship? and whether shall a visible worship cease untill the visible Creation cease? &c.

RICHARD STOOKES.

FINIS.

A CHAMPION CATECHISM,

OR,

A GOSPEL DISCOVERY TO CHILDREN:

Whereby they may be set in the way to eternall life.

By RICHARD STOOKES.

Josh. 4. 21, 22.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

LONDON:
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A CHAMPION
CATECHISM,
OR,
A GOSPEL DISCOVERY
TO CHILDREN:
Whereby they may be set in the
way to eternall life.

A champion Catechiſm:

Or, A Goſpel diſcovery to Children.

Childe. Queſtion.

WHat was the end for which I came into the world: was it onely to ſee, and injoy the glory of it?

Maſter. Anſw: Thou cameſt into this world for theſe ends: to ſee the glory of this life, and to ſee the emptines and vanity of it by the ſudden paſſing away of all things under the Sun, that thereby thou mighteſt ſeek in this world for the world to come, which is a laſting kingdom that cannot be ſhaken: *Heb.* 12.28.

Ch: Now good Maſter, how ſhall I come to inherit eternall life, and the glory of that world to come?

Maſt: By the knowledge and injoyment of the Father, Son, and Spirit.

Ch: *What means ſhould I uſe to know and injoy this happineſs?*

Ma: The way to know and injoy this happineſs, is in the revealed will of the Father, which is the holy Scriptures of truth: and therefore ſaith *Solomon, Remember thy Creator in the dayes of thy youth:* Eccleſ: 12.1. And ſo ſaith *David* that precious Saint: *Wherewith ſhall a young man cleanſe his way, by taking heed thereto according to thy word.* Pſal. 119.9. And ſo were the children of Iſrael to be taught all the commands of the Lord, and to know him in the Scripture: *Deut.* 31.12,13. For to know the Scriptures from a childe, which are able to

[illegible] to salvation, all Scripture being given by the inspiration of God. 2 Tim. 3. 15, 16.

Ch: *But how shall I know that this Scripture is the word of God, seeing there is many that deny it to be so?*

M. Because all Religions whatsoever have with one harmony taught, and maintained in all ages, that it is the word of God; as also the testimony of conscience, which is a sure and certain evidence to convince the soul that it is the word of the Lord.

Ch: *Pray what is the Father, and why is he called Father in the Scripture?*

M. The Father is the God of gods, and the Lord of lords; and a great God that is no respecter of persons. Deut. 10. 17. Psal. 136. 2. being above all gods. Psal. 95. 3. and is the first God, and the last God. Isa. 44. 6. Secondly, he is called the Father, because he is the God of all beings, the God of the spirits of all flesh. Num. 27. 16. and the Father of spirits. Heb. 12. 9. So saith Christ, *I thank thee O Father, Lord of heaven and earth.* Matt. 11. 25. *and all things are delivered unto me of my Father:* ver. 27. *For though there be that are called [gods] as there are gods many, and lords many, yet to us there is but one God, even the Father of whom are all things:* 1 Cor. 8. 5, 6. *The Father of our Lord Jesus Christ.* 2 Cor. 1. 3.

Ch: *What is the Son?*

M. The Son is God by office. Heb. 1. 8, 9. and the expresse image of the Fathers person, ver. 3. 2ly, a King to govern: all power in heaven and earth being centred in him. Matt. 28. 18. 3ly, a Prophet to teach. Deut. 18. 18. Act. 3. 4ly, He is the great high Priest who offered up himself for whole man. Joh. 1. 29. 1 Tim. 2. 5, 6. 1 Joh. 2. 1, 2. and he hath many glorious titles more which you may finde in Scripture.

Ch: *What was the glory that the first Adam did injoy before his fall?*

M. He injoyed a created glory, Gen. 1. 26. all the glory of the creation.

C: *But was he not acquainted with the glory of the world to come before his fall?*

M. No: for the glory of the world to come is in Christ. But *Adam* was not acquainted with Christ untill the promise was made out to him of a better life, and of the glory to come, which life is in Jesus Christ. 1 *Joh.* 5. 11.

Ch: *Had* Adam *a will to stand or fall in the estate of innocency?*

M. Yes: because God put him to his choice, and set him in a state of liberty; for he did neither compel him to obey, nor disobey, onely gave him a command to obey: *Gen.* 2. and shewed him the evil that would follow if he should disobey. *v:* 17.

Ch: *But did not God foreknow his fall, and what would come to him?*

M. Yea God did foreknow his fall, but Gods foreknowledge did not necessitate him to fall; for he foreseeth all the wickednes that is, or that will be, and yet he doth not appoint it to be: for what God doth appoint is good, and not evil; and if God had appointed him to sin, he would not have condemned him for doing what he decreed him to do, for the Father of mercies tempteth no man to evil: *Jam.* 1. 13.

Ch: *But did not God withdraw his grace from* Adam *whereby he might sin?*

M. No: for if he had, he had been the author of his sin, and the principall cause of his fall.

Ch: *What was* Adams *losse by his transgression, how far did it extend?*

M. A dying and perishing of the created being and glory that he was in, as never to injoy that earthly glory again: *Gen.* 3. 19.

C: *Did* Adam *see this great losse that he was brought into by his disobedience?*

M. Yes, it doth appear so, because he hid himself from the presence of God, and knew not how to bring

himſelf out of that condition.

Ch: *What did we loſe by* Adams *tranſgreſſion?*

Ma: All the glory that we had in him, or ſhould have injoyed in him.

Ch: *What was that?*

Ma: Earthly being, and a pure earthly glory which *Adam* once had; which glory we ſhould have injoyed with him, had he ſtood: but he falling, we loſt that glory we had in him: for the firſt man was but of the earth earthly: 1 *Cor.* 15. 47. for *that was not firſt which was ſpirituall: but that which was naturall, and afterwards that which was ſpirituall.* ver. 46. The firſt *Adam* being a living ſoul, or a pure, naturall, or animall man: but the ſecond *Adam* was a quickning Spirit: *ver:* 45. For as is the earthly, ſuch are they that are earthly: that as we have born the image of the earthly, ſo we alſo might bear the image of the heavenly.

Ch: *Was not our nature corrupted in* Adam?

Ma: Yes: for that nature which we received from *Adam* is a dying and periſhing nature, for the wages of that ſin is death: *Rom.* 5. 3. and ſo it is appointed for all men once to dye: *Heb.* 9. 27. which is the puniſhment for the breach of that Law: *Gen.* 3 17, 18, 19. *In the day that thou eateſt thereof, dying, thou ſhalt dye:* and ſo death paſſeth upon all men, for that earthly law extended to the earthly man: *Rom.* 5. 12. For by the ſin of one man death came upon all men to judgement, to condemne them to a naturall death: *ver.* 18. *That as ſin reigned unto death, even ſo might grace reign through righteouſneſſe unto eternall life through Jeſus Chriſt our Lord.* v: 21. And ſo we are all by nature the children of wrath, *Ephe.* 2. For that nature which we received from *Adam* is but a dying and periſhing nature: and ſo ſaith the Prophet *David*, *Pſal.* 51. that he was conceived a dying and periſhing man, in reſpect of all his earthly glory.

Ch. *Did not* Adam *ſin to the condemnation of hell, and*

bring

bring his posterity into the like condition?

Ma. Adams sin could extend no further then the Law which was this, *Dying thou shalt dye, and to dust thou shalt return.* Gen: 2. Gen. 3. And so this was the extent of his punishment, to wit, a losse of all that earthly glory which he did once injoy. But condemnation to hell is for rejecting the Law of the Spirit of life in Christ Jesus: which *Adam* did not, for he was not capable of that eternall life in Christ, nor the glory to come, untill after his fall, when he received that promise, that the seed of the woman should break the Serpents head: *Gen:* 3. Now the eternall wrath is for rejecting the eternal mercy offered in Christ: as *He that believeth not is condemned:* Joh: 3. *And this is the condemnation, that light is come into the world:* v: 18. Now if *Adam* was not capable of an eternall life to come till after his fall, neither could he be capable of an eternall wrath to come.

Ch, But had not we a spirituall being in the first Adam?

M. No: for our spirituall being is in Christ, and not in the first *Adam*, and so we could never lose it in the first *Adam:* because we had it not in him, it is in Christ.

C. Doth not our soul or spirit come from Adam, *and are not our wils corrupted in him?*

Ma. It hath been a common report, that our wils were corrupted in *Adam*; but it doth appear to be an untruth, for these reasons. First, because if our soul or spirit came from *Adam*, then *Adam* is the father of our souls, and not God: for no corrupted soul comes from God, and then our souls come by generation, and *Adam* begets our souls or spirits: and then it will follow, that our souls are mortall, and die with the body: for a mortall *Adam* cannot beget an immortal soul. Secondly, we were no more in form and soul in *Adam*, then *Adam* was in form and soul in the earth: But *Adam* was not in form and soul in the earth, therefore were not we in form and soul in *Adam*. And that thus that mat-

earth whereof *Adam* was made was earth, but his form and soul came from God, which no man can deny? So that earthly matter whereof we are made comes from *Adam*, for he is the father of our bodies in respect of the matter, but our form or soul comes from God, who is the God of the spirits of all flesh: *Numb.* 27. and the father of spirits, *Heb.* 12. and therefore he is said to form the spirit of man within him: *Zach.* 12. 1. For saith the Prophet *David*, *Thou hast formed and fashioned me from the womb*: and all souls are mine, saith the Lord, they come from me. *Ezek.* 18. 4.

C. Did God leave Adam when he was fallen from that earthly glory, and his?

M. No: for when he fell from an earthly glory, the Father out of his free mercy and love gave him a promise of an heavenly glory in Jesus Christ in the world to come: which were heavenly injoyments instead of earthly, and more lasting.

C. How come we to injoy a better kingdom, and more glory then in the first Adam, *when he lost that glory which we should have injoyed in him?*

M. In Jesus Christ we come to injoy a better kingdome.

C. What is that?

M. A kingdom not made with hands, but eternall in the heavens. 2 *Cor.* 5. 1.

C. When shall we injoy that kingdom?

M. After this mortall life is ended, in the world to come.

C. What is the glory of that kingdom?

M. That glory that the highest majesty did injoy before all created being.

C. How come we to injoy that glory in the heavenly glory perpetuall?

M. Through the love, pitie and compassion of the Father; for God the Father so loved the lost world, that he sent his onely begotten Son, that whosoever beleeved

beleeved in him should not perish, but have everlasting life; *Joh.* 3. 16. And God commendeth his great love towards us, that while we were sinners Christ died for us: *Rom.* 5. 7, 8.

Ch: *Did Christ die for all men, or for some men only?*

Mast: Christ died for all men.

Ch: *By all men you mean some of all sorts do you not?*

Mast: By all men, I mean the whole lump of mankinde.

Ch: *But doth the word at all times signifie all?*

M. No: the word *all* at sometimes signifies some, as *Mat.* 3. 5. Where it is said, that all *Judea*, and all the Region round about came to *John*, and he baptizeth, to wit, Christ and all men come unto him: *Joh.* 3. 26. So that sometimes the word [*all*] signifies some: and the word *all* in a publick place signifies all, as *Rom.* 5. *By the sin of one man death came upon all men:* v: 1°. *As in Adam all die:* 1 Cor. 15. 12. and *it is appointed for all men once to die:* Heb. 9. 27. And in many other places the word all signifies [all] and sometimes the word [*many*] signifies all: *Rom.* 5. *For if through the offence of one man many be made sinners:* ver. 19. that is, all men: so that *all* and *many* sometimes signifies all.

Ch: *But how do you prove that Christ died for all men?*

M. It is plain in the Scripture, he is the Lamb of God that taketh away the sin of the world: *Joh.* 1. 29. for he came to justifie the ungodly: *Rom.* 4. 5 and died for sinners: *Rom.* 5. 8. and for the ungodly, *v.* 6. for his enemies, *v.* 10, 11. and if Christ died for all men, then were all men dead: 2 *Cor.* 5. 14. and for the chief of sinners: 1 *Tim.* 1. 15, and gave himself a ransome for all men: 2 *Tim.* 2, 6. and tasted death for every man: *Heb.* 2. 9. and the just hath suffered for the unjust: 1 *Pet.* 2. 18. *And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: who is a propitiation for beleevers, and for the whole world:* 1 Joh. 2.

Ch: *But did Christ die for all men, intentionally to save all men?*

M. No:

Ma: No: he did not intend to save all men, whether they did believe or no, but it is plain that he profers Grace to all men, even to those that reject; and to the chief of sinners, and to the worst of men, as unto *Cain*, *Gen.* 4. 6, 7. saying, why art thou cast down, if thou dost well, shalt thou not be excepted? what profers of grace were here to *Cain*, but he rejected. And the Spirit of the Lord strove with the old world, to have saved them from the wrath to come, untill there was no remedy: *Gen.* 6. 8. And yet the Lord offered grace to them a hundred and twenty years: and how often did the Lord offer his grace and mercy to *Pharaoh*, in making his Name known, and his power, with his mercy and long sufferance in waiting upon *Pharaoh* untill all his mercies came to be so many judgments to him through his disobedience. For I think no wise man will say, that God decreed him unavoidably to disobey his commands, or to sleight his mercy. The like mercy he shewed to *Esau*, for he was the first-born, and heir to the promises, was beloved of *Isaac*, *Gen.* 25. 8. but he turned the grace of God into wantonnesse, and was a profane person, as the Apostle doth expound it: *Heb:* 12. 15, 16, 17. yea he offers grace to the simple, and such as love simplicitie, to scorners that delight in their scorning, and to fools that hate knowledge: *Prov.* 1. 22.

Ch: *What was this grace and mercy that was offered to all men?*

M. It is the glad tydings of the Gospel, which was preached both to Jews and Gentiles, both by promise, that all the earth should be filled with his glory: *Mica.* 14. that he would powre out of his Spirit upon all flesh: *Joel* 2. and that all flesh should see the salvation of God, for the mouth of the Lord hath spoken it: *Isa.* 40. 5. And by Prophecie that Christ should be a Covenant to the people, and a light to the Gentiles. *Isa.* 42. 6. For it is a light or small thing, saith the Lord, that

my

my servant Christ should raise up the Tribes of *Jacob*, or to restore the desolations of Israel: but I will give thee a light to the Gentiles, to hold forth salvation to the ends of the earth: *Isa.*49.6. and therefore the Gospel is to be preached to all nations, and to every creature: *Matth* 28. *Mark* 16. *Rom.* 10. *Col* 1.23.

C: *Most men grant, that God in and through Christ doth offer grace unto all men: but doth he give them a will, and a power to beleeve, or have we a will of our selves?*

M. No: we have not a will of our selves, but it doth plainly appear that God giveth the gift of action to *Adams* posterity, as he did to *Adam*; for he gave unto *Adam* the gift of action: and there were foure things given in this gift. First, the Lord gave him sence: 2ly, he gave him ability: 3ly, he gave him materials: 4ly, he gave him time and place: for he made him sencible what it was to keep his Law, and what it was to break it: that if he kept it, he should live, and if he broke it, he should die. And then he gave him ability, that is, wisdom, knowledge, understanding, reason, and will, with materials also as a Law to keep him in obedience, and a garden to dresse to keep him from idlenes; And then he gave him time and place, a time to keep his Law, and no time to break it, and a place of earthly glory so long as he did improve his time. And thus God gave *Adam* the gift of action, and the not improvement of this gift was the reason of his fall: and this he gives unto *Adams* posterity, to wit, the gift of action: (except it be to make men fools and children) for where he doth not give the gift of action, he doth not require any action from the creature.

Ch: *What is will?*

M. Will, is liberty, freedom, or prerogative, a disposition of the minde, the faculty of action: and this freedom hath God given to the sons of men, to will good or evil.

C. *But hath the creature a will of it self?*

M. No:

M. No: not of it self, for the will is a faculty of the soul, and the soul is the gift of God. *Ezek.* 18.4. *Zach.* 12.1. But that God gives the creature a will to do good it is plain in all the Scripture. First, because he gives the creature free choice to do good, or to do evil: *Gen.* 2.17. *Gen.* 4.6,7. This choice he gave to *Pharaoh*, to let his people go, when he might have set them at liberty at the first, in spite of *Pharaoh* if he would. *Exo.* 8.1,2,3. This choice he gave to Israel, *Deut.* 30.19. *Josh.* 24.15. *Jer.* 4.1,2. *Ezek.* 3.11. And thus he doth also under the Gospel, putting the creature to his choice: Oh Jerusalem how often would I, and ye would not? *Luk* 19. *Rom.* 6. *Act.* 13. *Revel.* 22.19. And he doth to the worst of men, *Pro.* 1.22,23,24,25,26,27,28,29, 30. and 8.1,2. and 9.4,5,6. Secondly, he gives the creature a will to do good, because he commands all men to will good, even the wicked to repent, and beleeve: *Matth.* 3.1,2,3. *Mark* 1.14,15. *Luk* 13.3.5. *Act.* 2.38. and 3.19. and 17.30. *Joh.* 3.16,17,18. and 7. 1 *Joh.* 5. 10,11. Now Gods commanding the wicked to do just and right in his sight, doth make it appear that God gives them a will to do it, or else it would be unjust to command that creature to do well, that never had a will to do any thing but evil. Thirdly, it doth appear that God gives the creature a will to do well, because he condemns the creature for doing ill: and this is clear in all the Scripture, *Rom.* 3.2. 2 *Thes.* 1.8,9,10. For the creature might plead with God, that it were great injustice to condemn the creature for doing evil, if he never gave them a will to do better, because by that doctrine, he should be the chief and principall cause of their doing evill, because he gave them not a will to do otherwise. Fourthly, It doth appear that God gives the creature a will to do well, because conscience doth also judge and condemne the creature for his wickednesse, and abominations. And most certain it is, that conscience would never condemne the creature

sure for doing ill, if it were impossible for that creature to do well.

Ch. *What was the doctrine that Christ and his Apostles did both preach and practice?*

M. First, they taught repentance, *Matt.* 3. 2, 3. *Mark* 1. 4. and 6. 12. *Luk.* 13. 3, 5. *Act.* 2. 38. and 5. 29. and 20. 20. Now repentance is a changing of the minde, which change was wrought through the knowledge of Christ taught, to wit, that Christ died for sinners, *John* 1. 29. 1 *Cor.* 15. 1, 2, 3. 2 *Tim.* 2. 19. And that there is eternall life in him by a new and living way, *Heb.* 10. 19, 20. Another Covenant, and another doctrine, *Heb.* 8. 6, 7, 8, 9, 10, 11. And then they taught faith, *John* 3. 16, 17, 18. and 7. 37, 38. *Act.* 13. 38, 39. For without faith it is impossible to please God, *Heb.* 11. 6. Now faith is a perswasion of the heart to imbrace, and obey all the commands, ordinances, and promises of Jesus Christ: and then they taught the doctrine of Baptisme, the laying on of hands, the resurrection of the dead, and the eternall judgement, *Heb.* 6. 1, 2. the gathering of Churches, *Act.* 2. 40, 41, 47. And the walking in a Church way, *Act.* 2. 41. 1 *Cor.* 4. 17. and this was the foundation that was laid, *Heb.* 6. 1, 2. And other foundation can no man lay, Christ being both the Author of their doctrine and practice, 1 *Cor.* 3. 11. For we are built upon the foundation of Christ, and his Apostles, and Prophets, Christ himself being the chief corner stone, *Ephes.* 2. 20, 21, 22.

Ch. *How were the Churches of Christ gathered under the Gospel?*

M. By manifestation of repentance, faith, and baptisme, so was the first Church gathered in the first, *Act.* 1. 14, 15. the hundred and twenty, v. 4, 5. by *Johns* doctrine, which was manifestation of repentance, faith and baptisme: and so was the Church gathered in *Act.* 2. 41. and *Act.* 8. 12. and *Act.* 16. 40, 47, 48. and 18. 8.

Ch. *Why did Christ and his Apostles preach repentance*

and

and faith before baptism, seeing that we baptize before repentance and faith?

M. Because those that were to be baptised were to be made capable by hearing the word preached, what Baptism did set forth unto that creature that was to partake of that ordinance; and therefore those that were baptized were first taught, and were such as were able to confesse their sin: Matth. 3.6. and were able to believe God: Luke 7.29,30. Such as were made disciples by preaching: Joh. 4.1,2. Such as gladly received the word: Act. 2.40,41. For when they beleeved they were baptized both men and women. Act. 8.12. and 10.44, 45,46. and 18.8.

Ch: Why ought not Infants to be baptized?

M. Because there is neither precept nor example for it in the Scripture.

Ch. But if we do not baptize Infants, then what shall we call them names?

M: We may give them names though we never baptize them, for Adam, Noah, Abraham, Isaac, and Jacob, gave names to their children, though neither circumcision, nor baptism were at that time a foot.

Ch: But how shall we know whether children are Christians or not except they be baptized, how shall we know them from Turks or Infidels?

M: It is not the sprinkling a little water upon the face of an Infant, with saying a few words over it, that will make it a Christian, for then it were an easie thing to make a Christian, for I could make a thousand Christians in a year if that doctrine were true. But it is in the power of Christ, and not in the power of the creature to make a Christian.

Ch: But what shall become of all Infants that are not baptized, shall they be saved without baptism, or damned?

M: All mens estates are one by creation, for Grace doth not come by a fleshly generation, for the fleshly seed are not the children of the promise but the spiri-

tuall

tuall seed, *Rom.* 9. 7, 8. And all mens estates are one by transgression, for none sinned more or lesse in *Adam*, but all alike, and no man shall be condemned to hell for *Adams* trangression, for Christ saith, this is the condemnation that light is come into the world, *John* 3. And he that beleeveth not shall be condemned, for the wrath of God abideth on him, when Christ shall come with flaming fire to render vengeance to those that obey not the Gospel, 2 *Thes.* 1. 7, 8, 9. But Infants have not rejected the gospel, being not capable of an action, for where there is no Law, there is no transgression, but Infants are under no Law in their non age, *Deut.* 11. 1, 2. For the Law speaks to those that know it, *Rom.* 7. 1. And Christ speaks to those that have eares to hear, *Rev.* 3. Whereby it doth appear, that Infants are all happy in their Infancy.

Ch: *But are no Infants condemned to hell for their fathers sins?*

M: They receive fleshly punishments sometimes for their fathers sins, but not to the condemnation of hell, for the father shall not answer for the son, nor the son for the father, but every person for himself, *Ezek.* 18. and 33.

Ch: *What doth baptism signifie?*

M: The word baptism signifieth to dip into water, *Mat.* 3. 6. 16. *John* 3. 23.

Ch: *Why are persons to be dipped?*

M: Because baptism holds forth a death, a buriall, and a resurrection, *Rom.* 6. 3, 4.

Ch: *What priviledge have those that manifest repentance, faith, and baptism?*

M. They are accounted the Church or house of Christ, the temple of the holy Ghost, and members of that body of which Christ is head, the spouse of Christ, and brothers and sisters in a spirituall sence, kings and priests, sons and daughters, and have right to all the promises of the Gospel.

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